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MISSIONARY RECORDS.

INDIA.

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INTRODUCTION.

Creed of the Hindoos.—The Truth of God changed into a Lie.—Happiness.—Transmigration.—Castes.—Punishment.—Hindoo Character.—Female Society.

HATRED to the knowledge of God leaves the human mind under the power of superstition; but though this, in various degrees, is often manifest, it is peculiarly conspicuous in some parts of the earth. On the vast continent of India, for example, it does not merely suggest opinions, or prescribe a ritual to be observed by a few; it affects every rank in society, and orders all the affairs of public and private life. The brahmin is the sage and noble of the land, and is regarded with reverence which the most distinguished in other countries never receive; and the state of the people may be imagined, when an Indian priest was described by one of his own class, as "an ant's nest of lies and impostures." A brief view of the creed and practices of the Hindoos will, therefore, appropriately commence this volume, and at once illustrate their claims to christian compassion, and the circumstances in which it has been exercised.

Three of the six schools of philosophy, once famous in India, were atheistical. They taught,

that every thing we can see, or form any conception of, is to be referred to one or other of two principles—it is either spirit or matter; since, beside these, nothing else exists; that all spirit is God; that God exists without attributes, in a state of eternal repose, unconnected with any of the forms of matter; that the spirit of man is individuated deity; that in its connexion with matter, spirit is degraded and imprisoned; and that the great and only business of man on earth, is to seek deliverance and a return to the source from which it has been severed. The mode of doing this is by the practice of ceremonies connected with bodily austerities and tortures, which are said to leave spirit, even while in the body, in a state of divine tranquillity, resembling that of God, and to prepare it for reunion to Him. These speculations form the belief of all the Hindoos.

While, however, they verbally admit the doctrine of the divine unity, they speak of three hundred and thirty millions of gods. Having no knowledge of the government of Jehovah, they suppose the world to be placed under the management of beings who are ignorant, capricious, and wicked; that the three principal deities—the creator, the preserver, and the destroyer, having no love of righteousness, or settled rules of administration, are often quarrelling, and subverting one another's arrangements; and thus they know not whom to obey, or in whom to confide.

In this awful manner, have "they changed the truth of God into a lie." Every view that can be taken of the worship of idols is a lie against the Supreme Majesty. Their number is a lie against his unity; their corporeal nature is a lie against

his pure invisible spirituality; their confined and local residence, a lie against his omnipresence and immensity; their limited and subdivided departments of operation, a lie against his universal proprietorship and dominion; their follies and weaknesses, a lie against his infinite wisdom; their defects, and vices, and crimes, a lie against his unsullied purity and perfection. In what a strange unhallowed state must that man's heart be, who can contemplate without emotion this sacrilegious robbery of Heaven, this universal slander upon the character of Deity!*

The Hindoos hold two singular opinions as to futurity; the one is the animation of all matter, even plants as well as animals; and the other is, that a man's ancestors may suffer in another world by what their posterity do in this. Happiness in actual enjoyment is considered the fruit of the meritorious works of preceding births; but very splendid acts of merit procure exaltation even in the birth in which they are performed. This supreme felicity can only be obtained by qualifications acquired on earth, where, to secure this, even an inhabitant of heaven must be born. A person may sink to earth again, by crimes committed in heaven; the joys of which arise only from the gratification of the senses.

As to punishments, transmigration, which is one of them, is no trifle. Persons born with certain defects of body, are held to be punished by them for sins committed in a former state of being. A stealer of gold from a brahmin has a whitlow on his nails; a drinker of spirits, black teeth; a stealer

* Wardlaw's Sermon on Idolatry.

of grain, the defect of some limb; a mixer of bad wares with good, some redundant member; an unauthorized reader of the scriptures, dumbness; a stealer of a lamp, total blindness. According to the puranas, he who has once sunk among the brutes, must pass through many millions of births before he can rise again into the human form. He must then pass through four hundred thousand births among the inferior classes, and finally, through one hundred among brahmins, before he can hope for absorption.

The punishment of the wicked after death is not confined to this state of earthly wretchedness. As soon as they expire, they are said to be hurried six hundred and eighty-eight thousand miles, to the judgment-seat of Yama, situated amid the frightful rocks and snows of the Himalaya. When sentence is pronounced, the victim is driven to his state of punishment, or hell, of which places there are reported to be a hundred thousand. There tortures are endured corresponding with the crimes of the offender: thus, the murderer is fed on flesh and blood; and the adulterer is embraced by an image of red hot iron. But after proportionate torment, they are finally purified by the earthly punishment of passing a series of ages in the form of some degraded animal.

It may be well to remark, before the influence of these superstitions is traced, that the Hindoos, were originally divided into four castes or tribes: the brahmin, the ketra, the bice, and the soodra; each of which is again subdivided into a number of different branches. None of these can ever quit his own caste, or be admitted into another. The station of every individual is, therefore, unalter-

ably fixed. The members of each tribe must adhere invariably to the profession of their ancestors, and continue from generation to generation to pursue one uniform walk of life. In consequence of this unnatural distinction, all motives to exertion, inquiry, or improvement, are completely extinguished, for the most honourable actions, beneficial discoveries, or virtuous conduct, secure no respect or advantage to a person of inferior caste; and, on the other hand, those of high caste suffer no loss of reputation, by being indolent, ignorant, or vicious. Hence they display a stupid contentment with their state, a total want of curiosity, and not a thought seems ordinarily to arise as to the enlargement of their understandings, or the amelioration of their hearts. Careless and indifferent, they plod on in their path; and even truths in philosophy, geography, astronomy, or any other science, if out of the beaten track of antiquity, make no more impression on their minds than the sublimer principles of religion. They consider the different castes to be distinct species of animals; and hence conclude, that it is as possible for them to become some other kind of animal as to become christians; and that the different forms of worship and habits of life observed by particular castes, are no less necessary to them than eating grass is to an ox, or flesh to a tiger. The most trifling incidents, however, occasion the loss of caste, as eating, drinking, or smoking with a person of a different tribe or nation. They may, indeed, eat the food of another caste, if no water has touched it. Thus a brahmin can purchase rice of a soodra, or even of a mussulman, and eat it; but none except a brahmin can cook his food. The loss of caste is,

indeed, attended with the most dreadful consequences. No one will eat, drink, or smoke with such a person; no one will marry into his family; his wife, his children, his friends disown him, and are often material sufferers by what he has done, sometimes even losing caste themselves in consequence of it; and thus he ruins them as well as himself. Nor can caste, if once completely lost, ever be recovered. Dr. Carey knew a man whose caste was gone, through a woman in the family being obliged to live with a mussulman; and though he offered a lack of rupees, or about ten thousand pounds sterling, to have it restored, it was of no avail. Besides, such is the influence of example, that the mussulmen are as attentive to their imaginary caste as the Hindoos are to theirs; and thus the same obstacle operates with similar force upon them.

As to the character of the Hindoos, Dr. Carey observes, "The stories of their benevolence, humanity, and meekness, are all false, and exist only in the doctrines of the shasters, which have been neither seen nor heard by the thousandth part of the people. The very reverse is the case. Lying, avarice, perfidiousness, cruelty to animals, and servility, are the most prominent features in their character; and though it is taught in their shasters that it is the same crime to kill a cow or a brahmin, great numbers of cows are annually starved to death in the dry season, merely through the avarice and neglect of their owners. Covetousness and servility are so closely united in almost every individual, that cheating, lying, and juggling are esteemed no sins with them; and the best among them, though they utter ever so great

a falsehood, do not consider it as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly reply, 'It is the custom of the country.' Most of the Hindoos, indeed, believe themselves to be merely a sort of automatons, upon which God acts in a physical manner, and that, consequently, they are not accountable for their own actions. Hence, if they be charged with murder, or detected in thieving, they will generally answer that their kopal or forehead is bad. By this they mean, that they were destined to commit such crimes; for it is a common opinion among them, that the fate of every man is written in his forehead; and as they include in that opinion all moral actions, as well as their providential situations, they consider that the whole of their conduct is to be attributed to God, and not to themselves. This doctrine is almost constantly avowed when we attempt to press on them the malignity of sin and the guilt of their actions. In a conversation which I had, one day, with a man on this subject, he roundly asserted that he had never committed a sin in his life; for, though many of his actions were unjustifiable, yet it was not he that committed them, but God. This notion prevails among them almost universally; and to clear themselves of the inconsistency of charging sin upon a holy deity, which I have often pressed them with, they say that no act of God can be sinful, however great an enormity it might be, if committed by a man. The idea of fatality is not confined to the present state of existence, but extends to the life to come, and produces the utmost indifference with regard

to futurity. Ask a labourer, whether or not he shall go to heaven when he dies—'What can I do?' he will reply, 'if God hath written it in my fate, I shall go to heaven; if not, I shall go to hell.' 'But do you hope to go to heaven? You are sinful: how shall your sins be forgiven?' 'I am a poor man,' he will answer, 'what can I know? My gooroo knows that; he will obtain pardon for me.' Perhaps, however, this gooroo, or teacher, is a hundred miles distant: some brahmin, whom the poor deluded creature has not seen ten times in his life. Besides, the doctrine of transmigration is a new source of crimes, and renders them still farther proof against the convictions of conscience, and indifferent to that salvation which the gospel reveals. The present life is regarded by them not as a state of probation, but of punishment for the sins of some pre-existent state; and hence, however infamous their conduct may be, they assert it cannot be criminal, because they are now expiating former transgressions."

The servility, avarice, and duplicity of the Hindoos, are great. Of the character of the natives, in these respects, it is scarcely possible for a European to form a proper idea, they can carry on a fraud to such an inconceivable extent. To the missionaries, this was a very perplexing circumstance, as they found it extremely difficult to form a just estimate of the professions of such as became inquirers about the gospel. Among the Hindoos, the hope of being employed in some work, or recommended to some other person, or even of getting only a few cowries, is sufficient to induce a man in easy circumstances, to carry on a de-

ception of this kind for a year or two with the utmost servility.

The writings of the Hindoos, every class of them, even their works on ethics, are full of abominable allusions and descriptions; so that they are to-day, what they were ages ago, a people unrivalled for impurity. But what is a million-fold more atrocious, the object of worship appears as the personification of sin itself. One or two of the Hindoo objects of worship cannot possibly be named; but in the acts of Hindoo worship the same licentiousness prevails. In the songs and dances before the idols, at the periodical festivals, impurity throws away her mask. The respectable natives themselves are absolutely ashamed of being seen in their temples.

Awful, indeed, is the state of female society. To the Hindoo female all education is denied by the positive injunction of the shastrŭ, and by the general voice of the population. Not a single school, therefore, for girls, was until recently found in the country. With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters; even the washing is done by men of a particular tribe. The Hindoo girl, therefore, spends the first ten years of her life in sheer idleness, immured in the house of her father. Before she has attained to this age, however, she is sought after by the ghutuks, men employed by parents to seek wives for their sons. She is betrothed without her consent; a legal agreement, which binds her for life, being made by the parents on both sides, while she is yet a child. Not long since, a bride, on the day the marriage ceremony

was to have been performed, was burnt on the funeral pile with the dead body of the bridegroom, at Chandernagore, a few miles north of Calcutta. In some cases, as many as fifty females, the daughters of so many Hindoos, are given in marriage to one brahmin, in order to make these families something more respectable: and that the parents may be able to say, "We are allied by marriage to the kooleens, the highest rank of brahmins." Supposing, however, that the Hindoo female is happily married, she remains a prisoner and a slave in the house of her husband. She knows nothing of the advantages of intelligent intercourse with mankind. She is not permitted to speak to a person of the other sex, if she belong to a respectable family, except to old men very nearly allied in blood; she retires at the appearance of a male guest; she never eats with her husband, but partakes of what he leaves. She receives no benefit from books or from society; and though the Hindoos do not affirm, with some mohammedans, that females have no souls, they treat them as though this was their belief. But their awful state appears in nothing so much as in dooming the widow to be burnt alive with the putrid carcase of her husband. The Hindoo legislators have sanctioned this immolation, showing herein a studied determination to insult and degrade woman. She is, therefore, in the first instance, deluded into this act by the writings of these brahmins; in which also she is promised, that, if she will offer herself, for the benefit of her husband, on the funeral pile, she shall, by the extraordinary merit of this action, rescue him from

misery, and take him and fourteen generations of his and her family with her to heaven; where she shall enjoy with them celestial happiness, until fourteen kings of the gods shall have succeeded to the throne of heaven.

Other proofs of the degradation and depravity of the Hindoos remain to be given, but even then only a small part will be told. When Dr. Buchanan preached before the members of the university of Cambridge, he said, "I have seen the darkness of the heathen world; but it is not easy to describe it. It is not less dreadful than when the Israelites beheld at a distance the thick darkness of Egypt from their dwellings in 'Goshen, where there was light.' I have been in what the scriptures call the 'chambers of imagery,'* and have witnessed the enormity of the pagan idolatry, in all its turpitude and blood. I can now better understand those words of the scripture, 'The dark places of the earth are full of the habitations of cruelty.' While, however, the mind is oppressed and the heart is pained by the contemplation of idolatry, some relief may be derived from a view of the good already accomplished, as well as a powerful stimulus to further effort. To adopt the language of an eloquent speaker, 'Every one who has ever heard of India, knows that there exists there a vigorous son of the forest, whose trunk rises in majesty and strength, and throws abroad its giant arms in every direction around it: they again cast down their roots, and seize upon the earth below; and thus a new stem is formed, which,

* Ezekiel viii. 12.

by a similar process, extends the dominion of the parent tree, till at last it spreads itself into a mighty forest, and the fowls of the air rest on its branches, and whole tribes of men may repose under its shade. We have here on the very soil of India, as exact a visible type and representation as can well be imagined of the process by which christianity is to be propagated among the people of that and every other land." That the results of missionary labours will ultimately, under the Divine blessing, resemble the banian tree of the east, cannot be doubted; a degree of resemblance is now to be traced. Let true christians of all denominations abound in prayer and exertion for the teeming millions of India, assured that in the appointed time they will be brought to acknowledge the Lord and his Christ.

MISSIONARY RECORDS.

INDIA.

CHAPTER I.

Francis Xavier.—The Congregation for the Propagation of the Faith.—Ziegenbalg and Plutcho.—Society for Promoting Christian Knowledge.—Letter of King George I—Extract from the Missionaries' Reply.—Death of Ziegenbalg.—The native Convert, Rajanaiken.—Aaron the First Native Preacher.—Diogo ordained.—Extracts from his Sermon.—Arrival of Rev. C. F. Swartz.—The Convert Arunasalem.—Mission established at Tanjore.—Great Success.—Interview with the Rajah.—Swartz visits Hyder Ally's Country.—Famine.—The Rajah's Son committed to Swartz.—Defence of the Mission.—Illness and Death of Swartz.—Testimonies of Respect.

INDIA has long been the scene of missionary labours. In the sixteenth century it was visited by Francis Xavier a Roman catholic, and his associates. That extraordinary man was actuated by inextinguishable zeal. When about to undertake a mission, which seemed extremely dangerous, his friends tried to dissuade him, urging, among other things, the unhealthiness of the climate, the

sterility of the soil, and the barbarism of the people. But having listened to their remarks, he replied, "The nations that are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is able to transform stones into children of Abraham, is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavour to terrify me." His tomb, at Goa, at which the eastern pilgrim still offers his devotions, will long perpetuate the memory of those qualities by which he established the influence of his order and the authority of his church over so large a portion of the Indian continent, and so many of the adjacent islands. Alas, it was not the simple truths of the gospel that he sought to make known.

A system embracing the largest views, and richly endowed by the donations of successive popes and other wealthy persons, was commenced by Gregory the Fifteenth. "The Congregation for the Propagation of the Faith," held its councils in one of the most splendid palaces of the papal city, and was followed by another institution for training missionaries, founded by a Spanish nobleman residing at the court of Rome. France and other coun-

tries followed the example; and the numerous religious fraternities directed some of their zeal to the same object. The agents of these vast and concentrated schemes were soon diffused over large tracts of India; and hope may be cherished, that, in their zealous labours, and in their faithfulness even to death, some few individuals were influenced by holy principles, although their zeal was not according to knowledge. There is, however, much in their system, and in the means employed for its advancement, which compels us to deplore a fearful amount of evil, and deeply to lament that such energy and perseverance were not guided by "the wisdom that is first pure," and then "full of good fruits."

Let us now consider a more gratifying subject. In the year 1705, Frederick the Fourth, king of Denmark, at the recommendation of one of his chaplains, sent out Bartholomew Ziegenbalg and Henry Plutcho, two pious young men, to Tranquebar, on the coast of Coromandel, with the view of evangelizing the heathen in that part of India. On their arrival, they applied themselves closely to the Tamul and Portuguese languages, in which they made great proficiency; and engaged in various efforts which promised to be useful. In the midst of persecution they obtained some success; and, in May, 1707, they had the pleasure of baptizing five natives, as the first-fruits of their missionary labours. A short time after, a building was erected, partly from their own little stock, and consecrated by the name of the New Jerusalem Church. Worship was now commenced in Tamul and Portuguese, and the liturgy of the Danish church was translated into both languages.

An increase of their schools and other means of good rendered larger supplies necessary: not unfrequently they were reduced to great straits, but Providence interposed in their behalf. Other labourers came to their aid; and the Society for Promoting Christian Knowledge, established a few years before in London, has rendered this mission, ever since that period, important assistance. A printing press was soon in operation. Many books were circulated among the natives, who not only received them with great avidity, but read them to their neighbours, and held conversations with them and the missionaries, so that much attention was excited concerning religion.

To promote the objects of the mission, Ziegenbalg undertook a voyage to Europe. At Copenhagen he was most cordially received by the royal family, who, with other friends and patrons, loaded him with many valuable presents. In England he was treated with the greatest kindness; was honoured with an audience by his majesty George the First, and by other members of the royal family; and the archbishop of Canterbury and the bishop of London promised to afford the mission their utmost assistance.

Meanwhile the New Testament, translated with great care by him, was printed by his fellow-missionaries. Of their character and labours a pleasing account is given by the English chaplain, at Madras, in 1716:—"I spent three days at Tranquebar with great satisfaction. On Sunday I heard Mr. Grundler preach to the Malabarian converts in their own language; and Mr. Berlin gave an earnest, useful lecture, in Portuguese. The people seemed far more serious, attentive, and com-

posed in their behaviour, than our European congregations generally are. The children, whom I heard catechised in Portuguese, have juster notions of religion, and are greater proficients in true christian knowledge, than those of a more advanced age among us. I have no time to enlarge on the order and good discipline that are kept up in the three schools, nor on the successful labours of the missionaries. The governor, and the Danish minister at Tranquebar, give Mr. Grundler an extraordinary character, and confirm the good opinion I have always had of him. Mr. Berlin is also a very pious diligent youth, and seems to have a genius for languages. He made such great progress in the Portuguese, that in one year he was master of it, and now preaches in it with great ease and fluency. As for Mr. Adler, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill he is now making; it is in great forwardness, and will be finished in a few months."

The missionaries carried on an extensive correspondence; and among the letters they received were one from king George the First, and one from archbishop Wake, written in very encouraging terms. The following is the letter of king George.

"George, by the grace of God, king of Great Britain, &c. to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, missionaries at Tranquebar.

"Reverend and beloved,—Your letters, dated the 20th of January, of the present year, were most welcome to us; not only because the work undertaken by you, of converting the heathen to

the christian faith, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favour. GEORGE R."

"Given at our palace of Hampton Court, the 23d Aug. A.D. 1717, in the fourth year of our reign."

It may not be uninteresting to insert in this place the following letter, which the missionaries wrote to the king of England, in reply to the one they received from him, as it contains a general view of the state of the mission about this period.

"Your majesty's most gracious letter we received with the greatest joy imaginable, and were highly comforted and quickened in our zeal for the glory of Almighty God, when we read these your majesty's most gracious expressions: 'As we shall be always well pleased to hear of the happy success and progress of this work, so we shall, at a proper season, be found ready to assist you in what shall tend to the promotion of this affair, and your encouragement.' Your majesty hereby most graciously allows us to make a further report of the state of our affairs, and we thence conceive joyful hopes, that your majesty will add to the glorious title of defender of the faith, the noble character of its zealous promoter, not only by supporting the reign of Jesus Christ in your own dominions, but

also by promoting and extending it among the heathens and infidels in the most remote parts of the world. Therefore, after having heartily thanked God Almighty for inclining your majesty's heart toward so holy a design, and, with the profoundest submission, acknowledged your majesty's high favour toward us your unworthy servants, may it please your majesty to accept of the following account of the state of that work in which we are employed.

"We, the missionaries, on our part, are endeavouring, according to the measure of the grace God Almighty has imparted to us, plentifully to spread abroad the seed of the word of God among the heathens in their own language, there being no other means for touching the hearts of heathens, in order to their conversion. We also maintain Indians to assist us as catechists, for which function we first prepare them, by instructing them in the saving faith of Jesus Christ, and then send them to propagate it among the heathens. To such places, whither the instruction of the gospel by word of mouth cannot reach, we send our printed Malabarian books, which are read in these parts by many of all sorts and degrees. As we are perfectly sensible, that to promote and perpetuate such an undertaking, a solid foundation must be laid, by translating the holy scriptures, and publishing other instructive books in the language of the country, we did, a good while ago, finish and publish a translation of the New Testament, and are now labouring, with great application, in translating the Old Testament into the Malabarian and Portuguese languages. Besides, we compose every year some books for instructing the heathens,

containing the fundamentals of the christian religion; for better publication of which, the printing-press we have received from our benefactors in England is of great use to us. That our printing-press may always be provided with a sufficient quantity of letters, we entertain in the mission persons for cutting moulds, and casting letters, as also for binding books, being furnished every year with the necessary tools and materials from England, by the laudable Society for propagating Christian Knowledge. To supply the want of paper, we have been at great expense in erecting a paper-mill here. And so, under the invocation of the name of God, we plentifully dispense, both by word of mouth and writing, in this heathen country, the gospel, which makes a happy impression on the minds of many of the inhabitants. Some, indeed, particularly their brahmins or priests, gainsay and scoff; others come to a sense of the abominations of idolatry, and leave off worshipping their idols; others are brought to better principles, and show, in their discourse and writing, that they have got a greater light than their forefathers; others again give full assent to all the truths of christianity, but, out of worldly considerations, wave baptism and the name of christians. But some break through all difficulties, and, subduing their reason to the obedience of faith, resolutely profess christianity: these are for some time instructed by us and our catechists, and afterwards, when they give true signs of repentance and conversion, are received into the bosom of the christian church by holy baptism. These who are become members of our congregation, we are instructing with all diligence, that Jesus Christ may be formed within them.

Our private exercises with them are daily catechisings, by sending our catechists to their habitations, to inquire into their way of life, to examine them upon the catechism, to pray with them, and to make a report to us, the missionaries, of what passes among them. To exercise them in praying, we have set hours thrice a-week, in which prayers are read to them in private. We give free occasion to every one of them, to communicate to us their concerns. Our public exercises consist in preaching to them, every Sunday, in the morning, a sermon in the Malabarian language, and another in the Portuguese, and in the afternoon we catechise in both languages. Besides, we preach a sermon in the High Dutch for the Europeans. Every Wednesday we catechise, at church, in Portuguese; and every Friday in Malabarian. As to the children of either sex, that belong to our congregation, we instruct them all in our schools, in the principles of christianity, reading, writing, and other useful knowledge. They are maintained in every thing at our charge. We have erected a seminary for such as we design for the service of the gospel, to be furnished thence with proper catechists, preceptors, and clerks. Such boys as want necessary capacity, we put to learn handy-crafts. We have also established schools, one in this town, and another in a populous village not far off, where they are instructed by christian teachers, and have full allowance, except victuals and clothes, which their parents find them. The Lord having so blessed our labours that the new congregation increases every year, the first church which we built became too narrow, upon which we found it necessary to build one more spacious; and it pleased

God to furnish us with means to finish it in two years' time, and we are now constantly preaching in it, in three languages. We have likewise, at the desire of the English who live on this coast, erected two schools, one at Fort St. George, and another at Fort St. David. The present governor of Fort St. George is a special friend to the mission, and has lately remitted to it a considerable present. The rest of our friends here have cheerfully supplied our wants this year. The Lord, whose work it is, guide us for the future by his divine Providence, and stir up in Europe many promoters among persons of all ranks, that, in these last times, the salvation of the heathen may be sought with earnestness, and their conversion promoted by the whole christian church. That our most merciful God may crown your majesty with all prosperity, is the prayer of your majesty's, &c."

Tranquebar, Nov. 24th, 1718. } BARTHOLOMEW ZIEGENBALG.
JOHN ERNEST GRUNDLER.

The work of Ziegenbalg was now almost ended. He was visited with severe affliction, but he continued to labour, so far as his strength would allow, in the translation of the Old Testament into Tamul. A short time before his death he seemed improving; and, on the day he expired, he rose early in the morning, and united with his wife in prayer. But symptoms of approaching dissolution soon appeared. It was suggested by one of his fellow-labourers, that the apostle of the gentiles desired "to depart and to be with Christ, which was far better," when he replied with a feeble voice, that this desire was truly his. "May God grant," he

added, "that being washed from my sins in the blood of the Redeemer, and clothed with his righteousness, I may pass from this world to his heavenly kingdom." In the agonies of death he was reminded of Paul's declaration, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them that love his appearing." To this he answered, "I will persevere in this contest, through Jesus Christ, that I also may obtain that glorious crown." Soon after he said—"I am scarcely able to speak more. May God render what I have spoken useful. I have daily committed myself to the will of God. Christ says, 'Where I am, there also shall my servant be.'" He then requested that a hymn, beginning with, "Jesus, my Saviour Lord," might be sung in concert with the harp. When this was ended, he desired to be placed in an arm-chair, and immediately after entered into rest, beloved and deplored by many. Such, indeed, was the attachment felt to this excellent man, who possessed no ordinary qualifications for his work, that he was deeply lamented both by pagans and christians. In little more than a twelvemonth, another missionary followed him to the grave. Their successors were men of similar spirit; and though the Roman catholics in India hoped the protestant mission was now at an end, and there were some men calling themselves protestants who felt with them, yet the work was not only continued, but extended. In these efforts Schultze particularly distinguished himself, and especially

by completing the translation of the Old Testament, with which Ziegenbalg had proceeded only as far as the book of Ruth. This work was revised with the greatest care, and the converts expressed the highest joy at the possession of the whole scriptures.

The missionaries had long been anxious to carry the gospel beyond the Danish territories, and Schultze now resolved that the attempt should no longer be delayed. He therefore visited various places, and in one journey was not only exposed to tigers in quest of prey, and which, in the place he was in, had lately torn to pieces a man and some cattle, but was obliged to proceed barefooted during the night, and in a constant rain. In these journies, principally performed on foot, he preached the gospel in upwards of a hundred new places, and during his stay at Madras, re-opened a school which had been given up.

In that city he now settled, and it was not long before a christian church was formed, in the midst of many difficulties. Many converts had been previously Roman catholics, and this greatly enraged the priests against the mission, so that they in some cases proceeded to acts of violence, though not with impunity. Meanwhile the way was preparing for the introduction of the gospel into the kingdom of Tanjore. A native of that country, named Rajanaiken, stimulated by an ardent desire for knowledge, learned to read in the twenty-second year of his age, and afterwards read such Roman catholic books as fell in his way. A meditation he met with on the sufferings and death of Christ, was the means of convincing him of his sin and misery. Happening to see a copy of the

Gospels, and of the Acts of the apostles, in the hands of a Romanist, he obtained the loan of it by promises and presents. He spent the whole day, and the greater part of the night, in its perusal. Fearing to lose the treasure, he resolved to write it out, and proceeded nearly to the end of Luke, when, as the Romanist did not return, and the task was laborious, he desisted from the attempt. About two years after, he heard the missionaries at Tranquebar, and thus obtained clearer views of Divine truth.

Having been sent into the Danish territory, he found a Roman catholic christian reading a letter printed in that town, for the sake of obtaining charity; and, on purchasing it, learned that it was obtained from some German priests, who differed from the popish priests, in not worshipping the Virgin Mary. Anxious to know on which side the truth lay, he asked the man to procure some more books, and to introduce him to the new priests; but the latter part of the commission was basely disregarded, in the hope of gaining more money, and therefore Rajanaiken wrote to the missionaries, who immediately sent him a Catechism, the New Testament, and two parts of the Old, with some advice as to the profitable reading of the scriptures. He afterwards had an interview with the missionaries, was gradually convinced of the errors of popery, and became zealous for the welfare of others, not without effect. On his return to Tanjore, he confounded many popish catechists who disputed with him. He resolved to devote his life to the service of the mission, and was gladly received as a catechist, while one of his brothers was appointed his assistant.

The opposition of the Roman catholics was now violent; they ordered, in the event of his visiting certain places, that he should be driven away with cudgels as a heretic: they endeavoured to deprive him and his relations of some of their property; and, on his parents professing the protestant faith, they broke into their house, wounded his brother, and so violently assaulted his father, that he died shortly after. Attempts, indeed, were often made on the life of Rajanaiken, but he escaped, behaved with great patience and fortitude, and also manifested a spirit of forgiveness. When urged to vindicate his right to some property, of which he had been unjustly deprived, he recommended an imitation of the scriptural example: "Ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing, in yourselves, that ye have in heaven a better and an enduring substance." And when a popish catechist, who had violently opposed the protestant converts, was taken ill, he not only visited him at his own request, but, though himself in want, borrowed money for the relief of his persecutor. Persecution in this, as in other cases, was overruled for good; multitudes flocked to Tranquebar; and, in the place where Rajanaiken resided, nearly all the Roman catholics were convinced of their errors, and only restrained from acknowledging them by the sufferings and death to which they would have been inevitably exposed. Many converts were now prepared for the office of catechists, and evidences of the power of Divine truth were greatly increased. One woman, who, though baptized in infancy, had grown up in heathen darkness, imbibed such hatred against the missionaries and

their converts, that, when addressed by a catechist, she closed her ears with her fingers, and immediately fled, fearing, lest by listening to a heretic, she should bring on herself everlasting destruction; yet won by the kindness with which he treated her children, she was afterwards disposed to hearken, received the truth in the love of it, and was unable to express the delight she enjoyed. In a few weeks she brought her husband, previously a pagan, her children, and some relatives to be baptized. She even taught her little boy, only two years of age, and still hanging at her breast, the principal parts of the catechism, by frequently repeating them to him.

At the close of 1733, Aaron, who had long been a useful catechist; and was, in fact, the first native preacher among his countrymen, was set apart to the pastoral office, by prayer and imposition of hands. Some of the converts occasioned the missionaries no little anxiety, but others yielded them great satisfaction, and died in the faith and hope of the gospel. One of them, a catechist, on becoming a christian, was deserted by his wife, who obstinately refused to return to him. Though naturally mild and affectionate, yet, in one visit, her fury was so roused, and her whole frame so frightfully agitated, that her appearance seemed scarcely human. Still he retained his steadfastness, cautiously watched his own spirit, and though conscious of many failings, and at first very irritable, he at length became remarkable for meekness and patience. Whatever office was assigned him, he executed with simplicity, faithfulness, zeal, and devotion. Previous to his death his wife returned; and, by the influence of his holy example, was

brought to embrace christianity. In the prospect of dissolution, he expressed a deep sense of his sinfulness, an earnest desire to be faithful to the end, and a constant regard to eternity, to which he referred with peculiar emphasis, intreating that God would grant him grace to love him eternally, praise him eternally, serve him eternally. His end was peace, and his character and usefulness alike attest the greatness of that Divine power, by which such a change was wrought in a degraded pagan.

The country congregations increased so much, that, in 1741, a second native preacher, named Diogo, was ordained, when he delivered a discourse which shows his ability for the work, and his acquaintance with the scriptures. The following are extracts :—

ACTS iv. 12.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

" From these words, we shall consider—

" First, Whose name it is that is given.

" Secondly, For what end it is given.

" In our text, it is said, His name was given; His name who is 'the true God, and eternal life,' 1 John v. 20; 'God blessed for ever,' Rom. ix. 5; 'the brightness of his glory, and the express image of his person,' Heb. i. 3; 'the Word of God,' John i. 1; who has said, 'Lo, I come,' Heb. x. 9; who was promised in paradise, Gen. iii. 15; who was to be a blessing to all nations, Gen. xxii. 18; the prophet foretold by Moses, Acts vii. 37; the

comfort of Israel, 'the light of the gentiles, and the salvation of God to the end of the earth,' Isaiah xlix. 6; whom many kings and prophets desired to see, Luke x. 21: he whom God the Father appointed to be the Redeemer of the world, and a Mediator, Ambassador, and Intercessor; Jesus of Nazareth, to whom all the prophets and apostles bear witness, that it is he who was to come into the world.

"It is further said in our text, His name was given. We have heard to whom this name was given. Let us now hear also, why this name was given only unto our Saviour. It was because he has power to deliver them who believe in him from all misery, and to bring them unto happiness. Therefore God has given him this name. What name? The name of Jesus, Matt. i. 21. Besides this name, there never was any other given for us to be saved by. The angel said, 'Thou shalt call his name Jesus, for he shall save his people from their sins.' The name of Jesus is Hebrew, and signifies a Redeemer or Saviour; the name of Jesus teaches us what was his office. What was the office of Jesus? The office of a Redeemer, and hence he had his name. The name of Jesus, is that wisdom which excels all religions. This name is the rock and corner-stone of salvation, of which Peter saith, ver. 11, 'This is the stone which was set at nought by you builders, which is become the head of the corner.'

"Again, it is said, 'No other name was given whereby we can be saved, but the name of Jesus.' Among all the priests, teachers, kings, prophets, scribes; among all the various religions, denominations, patriarchs, angels, saints, virtuous men or

women, there is none that have power to redeem, none has a name like that of Jesus; therefore our heavenly Father has given this name unto him. The names of Peter, Paul, John, Mary, and so on, are not given to be saved in; neither can we be saved by their merits. The holy mother herself saith, 'My spirit rejoiceth in God my Saviour,' Luke i. 47. Neither is the name of the false prophet Mohammed, of the three fools Brahma, Veeshnoo, Ruttiren, or of the three hundred and thirty-three millions of false gods, to be saved in, for they cannot redeem men infected with the poison of sin. Their own conduct shows that they were sinners; they could not save themselves, how then shall they save others? Since men became sinners, they stood in need of one without sin to redeem them. Thus we have seen whose name was given.

"II. Let us consider for what end it was given. In our text it is said, 'to be saved in.' All men stand in need of redemption; for, by the apostacy of their first father, Adam, they lost righteousness, and became unrighteous; they lost holiness, and became unholy; they lost happiness, and became unhappy; they took upon them the image of Satan, from whence springs all evil. Such we all became, whether great or small; we all fell under the power of Satan, and perished. 'There is no difference, for all have sinned and come short of the glory of God,' Rom. iii. 22, 23; therefore Paul also saith, 'We all had our conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others,' Eph. ii. 3.

"All, therefore, stand in need of redemption;

no one is able to save himself, Psalm xlix. 8, 9. The merciful God, being full of compassion, appointed his Son as our Redeemer, for this reason—as it was in the power of no other to save us from sin and misery, John iii. 16. Being the Son of God, he was able to redeem us; being the true God, we have full assurance of the completeness of our Saviour; 'He is made of God unto us wisdom, and righteousness, and sanctification, and redemption,' 1 Cor. i. 30. In order to redeem us, he suffered our sins to be charged upon him, he shed his blood, and gave his life a ransom for us: 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed,' 1 Pet. ii. 24. 'He was delivered for our offences, and was raised again for our justification,' Rom. iv. 25. Because he made atonement for sin, he also redeemed us from all misery connected with sin; what the first Adam ruined, he, the second Adam, has restored; he has procured every thing needful for our holiness and happiness. 'With his own blood, he entered into the holy of holies, having obtained eternal redemption for us.'

"Now, let us hear in what this eternal redemption consists. It is a state of happiness in this world, and in the world to come; in this world, the pardon of sin; in the world to come, heavenly bliss. This he giveth unto all that believe in him, John i. 12. 'To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins,' Acts x. 43. Believers under the Old Testament believed in a Saviour then to come, and were saved. We, who live in the days of the New Testament, must

believe in Jesus of Nazareth as already come; for 'Jesus Christ is the same yesterday, to-day, and for ever,' Heb. xiii. 8. In him, we find all Divine gifts and graces, all that maketh up a complete salvation.

"Beloved in the Lord Jesus! you have now heard of redemption, and of the Redeemer. God has given you a Saviour, who has power and ability to save you. Do not say, 'Let me be of what religion I will, yet I shall be saved.' Through Jesus the Redeemer redemption can be obtained, and through none besides. Chose no other for thy Mediator and Intercessor. Jesus is the only Mediator, 1 Tim. ii. 5; he alone has power for ever, to save all that come to God through him, Heb. vii. 25. He saith, 'I am the way, the truth, and the life, no man can come to the Father but by me.' He is a common Saviour of all kindreds of men, whether high or low. All men in the world must believe in him, if they will be saved, Isaiah xliii. 11, 'I am the Lord, and besides me there is no Saviour;' and verse 12, 'I have redeemed you;' and verse 14, 'I am the Lord, your Redeemer.' Therefore, O sinner! why goest thou to thy idols and thy sorcerers, just as if there was no Saviour?

"Do not delay; say not, Let the time of redemption first come: behold, 'now is the accepted time.' If we are not redeemed in this world, then neither shall we be saved in the next, 2 Cor. vi. 2. 'He that believeth not shall be damned,' Mark xvi. 16. They that are redeemed in this world, will be with the Lord Jesus in the next; this is a great happiness; then will they joyfully say, I have seen the Lord, and my soul has been

preserved. Thus shall we enter into a peace of happy contentment. May the Lord grant it.

Akkianangol kurreja:	Let heathenism decrease.
Jattia wedam murreja:	And all be filled with the true law.
Poitewer namangol tarha:	Let the name of idols perish.
Jesu namam warha. Amen.	The name of Jesus be praised, Amen."

In 1743, Schultze, after having laboured in India with great diligence and zeal for twenty-four years, returned to Europe, where, as far as the state of his health would permit, he still continued to promote the interests of the mission. Besides printing at Halle a grammar of the Hindoostanee language; a work, the existence of which appears to be forgotten by our modern Oriental scholars, he published a translation of the New Testament into that language, and also of the four first chapters of Genesis, the Psalms of David, and the book of Daniel. He also printed some tracts in the Telinga language, in addition to what has been already mentioned.

A second translation of the New Testament was made into the Tamul language many years afterwards, by John Philip Fabricius, one of the missionaries at Madras, who is described as an unparalleled Tamul scholar, and whose diction is said to be much more elegant and classical than than of the version by Ziegenbalg, though it also is faithful enough.

A most important accession was now made, by the devotion of Christian Frederick Swartz to the work of the mission, whose ability and zeal have rarely been equalled. One of his companions, named Hutteman, was sent to Cuddalore, where his labours were not in vain. One instance of success

is deeply interesting. A man of the highest caste, named Arunasalem, of sound judgment and great learning, who had been taught in his infancy the doctrine of a future state, had even in early life been anxious about his soul; and, when only fourteen years old, had resolved, not only to become a priest of Isuren, but to visit all the holy pagodas, and to wash in their sacred waters, in the hope of obtaining salvation. That he might become a distinguished pandaram, he prosecuted his studies for five years, under one of the most celebrated priests in that part of the country. But gradually becoming sensible of the absurdity and obscenity of Hindooism, he suspected that such a system could not proceed from a wise and holy being. With these feelings he reached Cuddalore, and having heard the gospel of Christ, it was embraced by his understanding, and it spoke peace to his heart. He now professed christianity; and, when addressed by the college of pandarams, in the strongest terms of amazement and remonstrance, on the deep degradation into which he had sunk, he replied with the utmost decision, fidelity, and compassion for their souls; and, in conclusion, described himself as "a disciple of the blessed Jesus." Swartz laboured with great energy and zeal, and was appointed, in 1766, to preside over a mission lately commenced at Trichinapoly, where the field of labour was so extensive, that he employed in it eight or nine catechists. In this place he experienced a remarkable deliverance: the powder-magazine of the fort exploded, and many persons were wounded or killed, the windows of his own house were shattered, and several balls entered the rooms, but, most providentially, he escaped unhurt.

Anxious to establish a mission at Tanjore, he took with him to that populous city three of the catechists, who visited the people morning and evening, and urged upon them the principles of christianity. The rajah being informed that he was explaining them to his officers, desired to hear them himself. He had scarcely commenced his conversation with the monarch, when the chief brahmin entered the apartment. The rajah prostrated himself before him on the ground, and afterwards stood in his presence with his hands folded, while the priest took an elevated seat. The king asked several questions concerning repentance, and desired that a couple of christians might be married in his palace. Swartz performed this service with great solemnity, and having sung a hymn, preached in the Tamul language, and concluded with prayer and praise. The rajah, and many spectators, expressed themselves pleased; but the brahmins, as might be supposed, considered it a dangerous innovation. Among the heathens at Trichinapoly and Tanjore, thousands, among whom were many brahmins, were now described as confessing that their idolatry was a vain and sinful thing, and that nothing but fear kept them from embracing the christian religion. In one of his communications Swartz remarks, "That there hardly passed a day in which brahmins did not visit his house at Tanjore, hear attentively what was said to them, frequently take up a book explaining christian doctrine, and acknowledge it to be divine." On one being asked, whether he intended to stifle his convictions, or to receive that doctrine and avow it, he replied, that he could not deny the conviction he had received, and that he had sounded some of

his acquaintance, but that they all insisted that the task was too difficult and dangerous, in consequence of the great number of the professors of idolatry. "For my part," Swartz adds, "I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to mind that there is a time of sowing preceding that of reaping."

Swartz was solicitous to build a church at Tanjore for the benefit of the garrison; a subscription was commenced, and application made for further means to the board at Madras. In consequence of which, he was summoned to that city, and the object of the order was thus explained. "The governor told me," he remarks, "that they wished to preserve peace with Hyder Ally; but, as he entertained some mistaken notions, and evil persons endeavoured to confirm him in those bad ideas, the honourable board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments, particularly as I, from my knowledge of the Moorish language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first, for which reason I begged some time to consider it. At last I accepted of the offer, because, by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought, also, that I could thereby give some small proof of the gratitude which I felt to the honourable board for the many favours they have bestowed on me during my residence at Trichinapoly. Besides, I saw that I should have an opportunity of con-

versing with many people about the things of God, who perhaps had never heard a word concerning God and a Redeemer.

"I spent three months in Hyder Ally's country. There I found Englishmen, Germans, Portuguese, and even some of the Malabar people whom I had instructed at Trichinapoly. To find them in that country was painful to me, but to renew some part of the instruction which they formerly received, was very agreeable. A tent was pitched on the glacis of the fort, in which divine service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him, so that the honourable board at Madras obtained the information which they desired.

"Being told that the governor, sir Thomas Rumbold, intended to procure me a present from the board, I begged leave to decline accepting any, declaring, that if my journey had been any way beneficial to the public, I rejoiced at it. I signified, at the same time, that it would make me very happy, if the honourable board would allow my colleague at Trichinapoly, the same yearly present which they had given to me, being convinced that he would use it for the benefit of the school, and the maintenance of some catechists. This request was granted. Mr. Pohle receives at Trichinapoly yearly a hundred pounds sterling, as I do here at Tanjore, by which means we are enabled to maintain in both places schoolmasters and catechists.

"One circumstance relative to my journey I beg leave to add. When I took leave of Hyder Ally, he presented me with a bag of rupees for the

expence of my journey; but having been furnished with necessaries by the honourable board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the beginning of a fund for an English charity-school at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees."

Many trials, however, beset the path of Swartz, and among these was the appalling calamity of famine. He remarks, "In outward appearance, men are like wandering skeletons. When I returned from Seringapatam, I saw reason to apprehend an approaching war; this induced me to buy rice whilst it was at a low price, which proved of great benefit to our catechists. Besides this, God moved the hearts of some Europeans to send me a portion monthly to distribute among the people lying on the road, by which means numbers of them have been preserved from perishing. This benefaction is still continued, so that about a hundred and twenty persons are constantly fed. When it is considered that Hyder Ally has carried off so many thousands of people, and that many thousands have died for want, it is not at all surprising to find, not only empty houses, but desolated villages: a mournful spectacle indeed."

So much esteemed was the character of this excellent man, that the rajah of Tanjore wished him to become the guardian of the son he adopted to fill the throne; this honour he reluctantly accepted. According to the promise of the rajah, a written document, sealed by himself and his chief ministers, and appropriating for ever a village of the

yearly income of about five hundred pagodas, was received by him for the school, and more especially for the orphans.

In a debate in the British parliament, on the renewal of the East India Company's charter, some charges were brought against the missionaries and their followers; but, from these they were ably defended in a letter, from which the following passages are taken:—

"It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late general Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the missionaries have been beneficial to government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

"That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore at the time when the war broke out knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which lord Macartney kindly acknowledged.

"When Negapatam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached

and administered the sacrament in that place, I saw many who owed their own and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the honourable society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen, to this day.

"It is a most disagreeable task to speak of one's self. However, I hope that the honourable society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the christians, have hurt the welfare of the country.

"In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near, the people in the fort numerous, and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

"At last the rajah said to one of our principal gentlemen, 'We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.' Accordingly, he sent me a blank paper, empowering me to make a proper agreement

with the people. Here was no time for hesitation. The seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams; by this means the fort was saved. When all was over I paid the people, even with some money which belonged to others, made them a small present, and sent them home.

"The next year, when colonel Braithwaite, with his whole detachment, was taken prisoner, major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay; they, therefore, came with their cattle. But now the danger was greater, as the enemy was very near. The christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the christians had taken from them a present. They all said, 'No, no; as we were so regularly paid,

we offered your catechist a cloth of small value, but he absolutely refused it.'

"But Mr. M. Campbell says, that the christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

"When sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the rajah to remove that shameful oppression, and to recal the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them that he, at my intercession, would show kindness to them. I did so.

All immediately returned; and first of all, the kallers, or, as they are commonly called, the collaries, believed my word, so that seven thousand men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner: 'As you have showed kindness to us, you shall not have reason to repent of it; we intend to work night and day to show our regard for you.' Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

"As there was hardly any administration of justice, I begged and entreated the rajah to establish justice in his country. 'Well,' said he, 'let me know wherein my people are oppressed.' I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

"When the present rajah began his reign, I put sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the rajah, who commonly sold justice to the best bidder.

"When the honourable company took possession of the country during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the rajah, the former irregularities took place.

"During the assumption, government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by christians. All that part of the country rejoiced in getting one hundred thousand kalams more than before. The inhabitants confessed, that, instead of one kalam, they now reaped four.

"No inhabitant has suffered by christians; none has complained of them. On the contrary, one of the richest inhabitants said to me, 'Sir, if you send a person to us, send us one who has learned all your ten commandments.' For he, and many hundred inhabitants, had been present when I explained the christian doctrine to heathens and christians.

"The inhabitants dread the conduct of a Madras dubash. These people lend money to the rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

"When the collaries committed great outrages in their plundering expeditions, seapoys were sent out to adjust matters, but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head collaries. They appeared. We found out, in some degree, how much the Tanjore, and Tondiman's, and the nabob's collaries had stolen; and we insisted upon restoration, which was done accordingly.

At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon the cultivation of their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

"At last some of those thievish collaries desired to be instructed. I said, 'I am obliged to instruct you, but I am afraid that you will become very bad christians.' Their promises were fair. I instructed them, and, when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and, having examined their knowledge, I desired to see their work. I observed, with pleasure, that their fields were excellently cultivated. 'Now,' said I, 'one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force,' which, otherwise, is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those christian collaries was, that they refused to go upon plundering expeditions, as they had done before.

"Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One

thing, however, I affirm before God and man, that if christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.

"If christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

"The glorious God, and our blessed Redeemer, has commanded his apostles to preach the gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused, but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimera.

"The praise bestowed on the heathens of this country by many of our historians, is refuted by a close, I might almost say superficial, inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here, are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity, but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

"These observations I beg leave to lay before the honourable society, with my humble thanks for all their benefits bestowed on this work, and sincere

wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ, may be beneficial to many thousands. I am, sincerely, rev. and dear sir, your affectionate brother, and humble servant, "C. F. SWARTZ."

To this interesting letter it is only necessary to add, that Mr. Montgomery Campbell, on seeing it, wrote an apology to Mr. Swartz, and excused himself by saying, that his speech had been erroneously reported in the newspapers. It would be well if some of his modern imitators in false allegations against missionaries, would manifest the same candour in retracting their erroneous statements.

The conduct of Swartz was marked by great disinterestedness. All the pecuniary means he possessed were expended on the mission. In addition to this, the fidelity with which he laboured, the self-denial he exercised, the esteem in which he was held by Europeans and natives, and the veneration with which his brethren regarded him as their father, counsellor, and pattern, are abundantly manifest. He was favoured with an almost uninterrupted state of good health, and could discharge his duties with ease. It was only in the latter years of his life that he was unable to go about among the heathen as before. But, in November, 1797, a cold occasioned severe illness, and great apprehension was entertained for his life. Although his strength was quite exhausted, and his body emaciated, he desired that the school children, and others who usually attended the evening prayers, should assemble in his parlour: his dwelling was in the garden given him by the deceased rajah, and at evening they gathered there.

He sat up in his bed, and looked at them earnestly; then they sung his favourite hymn. A few days afterwards he was visited by the young rajah, who was not twenty years of age. Many of his courtiers and officers were with him. Swartz received him very affectionately, and then delivered to him his dying charge. "After God has called me hence, I request that you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested What I now request of you is, that you would be kind to the christians; be to them a father and protector. As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice is administered. I heartily wish you would renounce idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it." He then inquired if he sometimes perused the bible; and again entreated him, that, amidst the snares of a throne, he would not forget eternal hopes.

The prince was deeply affected: he stood some time silently by the bed-side, well aware of the disinterested services of that guardian by whose care, not only was his mind richly stored and accomplished, but his way, amidst plots and jealousies, securely paved to the throne.

Contrary to all expectation, Swartz once more enjoyed an interval of health, and was able to resume some of his occupations, though the energy of his mind was evidently diminished. A dangerous complaint in the foot appeared soon after, and, in consequence, he sank into a state of extreme de-

bility. Of the circumstances that followed, an interesting account is given by his coadjutor, Gericke.

"As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was, at the same time, a great blessing to me to behold, in this expiring christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of contemplation—when he prayed, admonished, or spoke of the tranquillity and peace which his soul enjoyed through the mercy of God in Christ—it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of scripture, or verses of hymns, which were very apposite. For a time, he did not think his end to be near at hand, but afterwards he said, several times, 'Now, I think, I shall soon go to the heavenly Father.' Being once asked if he had the hope, that, after his death, the kingdom of God would be further extended in this country, he answered 'Yes; but it will pass through trials and tribulations.' Another time, when he was asked if he had any thing yet to say with regard to the congregation, he answered, 'Do you help, that they may all come to heaven.' When we expressed ourselves rejoiced to see him so patient and resigned, he replied, 'Human misery is universal; and I really suffer very little;' and frequently repeated the words, 'Our faithful God helps in distress, and chastens with moderation. But how should it be if he were to deal with us according to our sins! But yonder, pain will be no more, and for that we have to thank the Lord Jesus.'

A change, apparently favourable, suddenly took

place; but a relapse speedily followed. Mr. Gericke says, that "he now suffered more than before, but his patience and resignation did not diminish; not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, 'God grant that we may one day, in our last extremity, await our dissolution, in such peace, and such a happy frame as you to our comfort and satisfaction now enjoy.' 'May he grant it,' he rejoined, 'in the richest measure.' All our hearts were moved by the affectionate energy with which he uttered these words." He afterwards fell into a kind of stupor. "When he awoke, he spoke, indeed, but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, 'Christ is my life,' &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. 'Had it pleased him,' he said, 'that I had remained here longer, I should have liked it; for then I might have spoken a word more to the poor and sick, but his will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!'" In a hymn sang by the Malabar attendants he frequently joined. He then rested a little, and soon afterwards expired, in the seventy-third year of his age.

Sorrow at the loss of this teacher, comforter, and benefactor, was universal. Not only the congregations and the schools, but the whole country seemed to lament him as a father. On the follow-

ing day, his remains were deposited in the grave, which was dug in the church in the garden. Serfogee, the rajah of Tanjore, whose tutor he was, came to do honour to his memory in the presence of his brahminical court. He covered the body with a gold cloth, and shed a flood of tears. A hymn was intended to be sung at the grave, but this was prevented by the lamentations of the multitude. The servant of the departed said, in a tone of sorrow and despondency, "Now all our hopes are gone," and in this feeling all ranks seemed to concur. In his will, Swartz left his property to the poor, and to the mission at Tanjore. The honours paid by the rajah, already adverted to, were followed by others. He placed the portrait of his friend among the pictures of the princes of that country, in his principal hall of audience. He also addressed a letter to the Society for promoting Christian Knowledge, requesting that a monument in marble might be erected in the church in his capital, "with the view," to employ his own language, "to perpetuate the memory of father Swartz, and to manifest the high esteem I have for the character of that great and good man, and the gratitude I owe him—my father, my friend, the protector and guardian of my youth." Still further, having erected a large charitable institution, for the maintenance and education of Hindoo children of different castes, his affectionate regard for the memory of his benefactor, induced him to form a similar establishment for the benefit of fifty christian children, and for the maintenance and clothing of thirty poor christians. He gave orders that his christian servants, civil and military, should be allowed to

attend divine worship on the sabbath, and on festival days, when they should be excused from all other duty. He expressed, moreover, a wish, that all future missionaries might follow the footsteps of Swartz, or, at least, be like him in piety. A monument to his memory was executed by the celebrated Bacon, and erected in Madras, at the expence of the East India Company.

The testimony of bishop Heber to this extraordinary man deserves to be quoted: "I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character, that he was too much of a political prophet, and that the veneration which the people paid, and still pay him, (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) missionaries who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negociations (employments which he never sought, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to christianity he seems to have abstained from a feeling of honour.

"His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

It would appear, however, from the address of Swartz to the youthful rajah, which was recently quoted, that he did urge on him the abandonment of idolatry. And great as was undoubtedly his success, the joy it afforded would have been greatly increased, could he have seen this object of his desires and prayers fully accomplished.

CHAPTER II.

Rev. Mr. Gericke.—His Devotedness and Death.—Remarkable History of Rev. John Kiernander.—Rev. David Brown.—Rev. Dr. Buchanan.—Translations.—Journies.—Visit to Juggernaut, Tranquebar, and Tanjore.—Interviews with the Rajah.—Report of the Mission.—Bishop Heber's Visit.—Recent Intelligence.—Renunciation of Popery.

MR. GERICKE, the companion of Swartz, also laboured with considerable effect. On the capitulation of Cuddalore, in 1782, he rendered some important services to the cause of humanity. By dissuading the French general from delivering up the place to the troops of Hyder Ally, he preserved it from the most cruel devastation; and by concealing in his own house seven English officers, whom admiral Suffrein had promised to surrender to the usurper, he saved them from the horrors of

a dungeon, and from other appalling evils that threatened them. He also maintained, for a considerable time, at his own expence, the admiral's secretary, who had been severely wounded in a recent naval engagement, and treated him with the affection of a brother; though, at this time, the mission-garden was completely destroyed, the church was converted into a magazine, and the missionary could only perform divine worship in the school, or in his own dwelling.

For thirty-eight years he was a missionary in India, but his course terminated in the sixty-second year of his age. The grief occasioned by his death is indescribable; for his gentleness, meekness, and humility, endeared him to persons of every rank. Many called him "the primitive christian," and those who differed with him as to religion, revered his character. His benevolence was great: in his expenditure, he observed the utmost economy, that he might relieve the needy. Possessed of considerable property, he contributed liberally to the support of his fellow missionaries; and, at his death, he left to the Vepery mission, about £6000., besides the reversion of a very considerable sum, and a large house, on the decease of his widow. He was one, who enlightened, warmed, and cheered all within the sphere of his influence.

The history of the Rev. John Kiernander is very remarkable. He was recommended to the Society for promoting Christian Knowledge, by professor Francke, of Halle, as a missionary to Cuddalore. He seems to have been delighted with this sphere of labour, and to have enjoyed in it, for a season, remarkable prosperity. He now

married a lady of some property, but a few years after, the city surrendered to count Lally, and a general confiscation took place. Forbidden to remain there, he set out for Tranquebar, where he arrived in safety, but stripped of all his property, except a few articles of clothing.

He afterwards left that city and reached Calcutta, where general Clive was pleased with the intention of establishing a mission, perhaps, in part, from Kiernander's handsome countenance, pleasing address, and brilliant talents. But after the lapse of three years he lost his wife, a woman of great piety, affection, and fortitude, and for want of her presence and influence, many serious evils arose. On his marriage with a wealthy widow, he lived in great splendour, and thus drew on himself much envy and malignity.

He now chose two persons to assist him in his work, who had publicly abjured the errors of popery. Da Costa was a Dominican friar, who, after spending some years at Goa, proceeded to Din, where he became an inquisitor. At length he felt some repugnance to his engagements, and afterwards became acquainted with Antonio Rodriguez, a father of the Jesuits, who had entertained doubts as to his own faith. He lent Da Costa a Bible, and some books published at Tranquebar, and from these he saw the agreement of the doctrines of the reformation with the word of God. So convinced was Rodriguez of his errors, that he withdrew from the church of Rome, was, in consequence, excommunicated by his brethren, and Da Costa received a peremptory mandate to seize his friend, and to deliver him up to cruelty

and death. He refused to be the executioner of the man to whom he owed so much: Rodriguez fell sick, maintained his faith in his dying moments, and though he refused extreme unction, was buried by the Jesuits with great pomp. The change in Da Costa's sentiments was now soon discovered; he was seized, and sent on board a vessel bound to Goa, but, while dreading the fiercest tortures, made his escape, and arrived at Calcutta. Here he became acquainted with Kiernander, intercourse with whom soon decided his choice, and led to his publicly embracing protestantism. The inquisition soon after sent a priest to menace him; and, if possible, to get him once more into their power, but the protection of the English was the means of his security. Kiernander treated him with the greatest kindness, received him, with another person named De Silvestre, under his own roof, and both, from their extensive learning, afforded him much pleasure and assistance. Da Costa, a few years after, sunk under long-continued affliction, and his place was supplied by a Romish priest who had renounced his errors, and possessed great knowledge and ability. A Jesuit became also, through the efforts of Kiernander, a protestant.

Through the subtle influence of the world, the fidelity of Kiernander was now unhappily declining, but he resolved to build a church, which was in due time completed, at the cost to the founder of more than £8000 sterling; and other buildings for the mission cost £4000 more. Two years after, he lost his second wife, who bequeathed her jewels for the benefit of "Beth Tephilla," the

house of prayer; and, with the amount obtained for them, he founded a school, in his own ground, behind the church. He deeply felt her loss, and his wealth was beginning to melt away. He was also seized with blindness, and was soon almost solitary in his spacious chambers, for few came to soothe and comfort him; but his affliction was sanctified, and he returned in deep penitence to God. Couching relieved him, after four years' suffering; but the neglect of his affairs, during his blindness, completed that ruin of his fortune, which had been commenced by his generosity of temper and his former extravagance. The seal of the sheriff was affixed even to the gates of the chapel, as a part of his personal estate, and was only redeemed by the munificence of the late Charles Grant, esq., who paid for it the sum at which it had been appraised.

Another missionary came and entered into Kiernander's labours. Declining and stricken, he therefore determined to leave the scene which was now productive of so much pain. He went to Chinsurah, and was appointed chaplain to that settlement, where, however, his income scarcely raised him above poverty. His mind was still powerful, but he deeply felt the loss of congenial society. On the capture of Chinsurah, in 1795, he became a prisoner of war, and in this character received from the English a small subsistence, when eighty-six years of age. At last, pitying his age and misfortunes, they allowed him to go to Calcutta. On arriving there, he wandered through the streets, and passed by the doors where he was once so much welcomed and honoured. But what must have been his feelings when he saw the

dwelling where he had lived in so much luxury and state? Some who would have soothed his cares had gone down to the grave; but he succeeded in finding a relation of one of his wives, who received him. In the following spring he broke his thigh by a fall, and lingered long in agony. His dwelling contained but few comforts, for the resources of its inmates were small, but to him Divine consolations were granted. In one of his last letters directed to his native place, Akstad, in Sweden, he writes, "My heart is full, but my hand is weak; the world is yet the same; there are many cold friends; others like broken reeds: but God makes the heaviest burdens light and easy: I rejoice to see the poor mission prosper; this comforts me amidst all."

At length, he was called hence, to be no more seen; leaving, in his history, another proof of the danger of conformity to the world, and of the restoring and purifying power of sanctified affliction. "Let him that thinketh he standeth, take heed lest he fall;" and especially is he likely to do so, if temporal things are flattering. Then more ample supplies of grace are needed to resist temptation, and to "use the world as not abusing it." And as the season of prosperity should be one of prayer, so the time when sin lies heavy on the conscience should be another. Instead of driving us to a greater distance from God, it should urge us to him, "with weeping and supplication." He who is "a God ready to pardon," will welcome the returning penitent, who comes to him through Christ, and seal the forgiveness of every wanderer, who returns to his fold.

Among the distinguished labourers in India was

the Rev. David Brown. Having been called to an important post in Bengal, he undertook to supply the church belonging to the Society for promoting Christian Knowledge, until they could employ a missionary of their own, but from this heavy charge he was not relieved till within a short period of his death.

His own zeal, in early years, had burned with a strong missionary flame. He was even then ready to give himself up wholly to the work; and nearly at the entrance on his career in India he was required, by unforeseen events, to forsake all and follow his Divine Master. He sacrificed much comfort and emolument that he might undertake, without remuneration, the charge of the mission church, which would otherwise have been shut up. His attendance on its duties were indeed indefatigable. In the early part of his ministry the attendance was occasionally very thin, but he seemed to enjoy himself most, when, literally, "two or three met together in Christ's name." Success attended his perseverance. In one of his letters he says, "In January last, I signified to the oldest members of the mission-church congregation, my intention of discontinuing the Wednesday evening lecture, on account of its undue encroachment on my time. But I found a host rose up against my determination; so for peace and love's sake, I go on as usual; and the discussion is put off *sine die*."

His health sank under his great exertions. At length, he consented to go out to sea, as the only remaining means from which his restoration might be expected. But never more was he to resume his work. The Indiaman, in which he embarked,

struck on a sand, and the disadvantageous circumstances in which he was afterwards placed greatly increased his weakness. It pleased God, however, that he should be brought back to the bosom of his family, and that, when surrounded by the objects of his tenderest love, his spirit should be called hence. His last morning was particularly calm, collected, and resigned; and his last breath spoke thankfulness for the merciful consolation he enjoyed, the great kindness that had been shown him, and his confidence in the gracious promises of God. While in the act of thus expressing his gratitude, he closed his eyes, raised his feeble hands, and still moved his lips in inward worship, but his voice was heard no more!

It is worthy of remark, that, in giving directions respecting any inscription by which the remembrance of him should be transmitted to posterity, he desired it to be recorded, not that he had filled high and important stations in the church of our chief East India settlement; not that he had been distinguished by the confidence, respect, and friendship, of each successive administration of the supreme government; not that he had been placed at the head, and assisted to form a splendid and important establishment, as provost of the college of Fort William; but that, "in the mission-church of Calcutta, for twenty-five years, he preached the gospel to the poor." A slab to this effect has been inscribed by the congregation, and placed within its walls.

To the labours of Dr. Buchanan, India is very deeply indebted. Appointed by Lord Mornington, the governor, third chaplain to the residency, he immediately entered on the duties of his office;

and on the establishment of the college of Fort William by the same nobleman, became the vice-provost. In spite of opposition, he manifested great zeal, energy, and perseverance for the translation of the scriptures into the languages of India. The first versions of any of the gospels in Persian and Hindoostanee, which were printed there, issued from the press of the college. In addition to other efforts, he made an extensive journey, the knowledge he attained from which was great, and was only equalled by the fatigues he endured, and the privations to which he submitted.

The account of his visit to one of the chief seats of idolatry in India is deeply affecting.

"We know," he observes, "that we are approaching Juggernaut, (and yet we are more than fifty miles from it,) by the human bones which we have seen for some days, strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from different parts of Northern India. Some of them with whom I have conversed say, that they have been two months on their march; travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river, near the Pilgrim's Caravansary, at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking tameness. These foul, obscene animals, will not leave the body, sometimes, till we come close to them. This Buddruck is a horrid place. Wherever

I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck."

In view of the high tower of Juggernaut's temple, he says, "Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground, and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut, where a guard of soldiers is posted, to prevent their entering the town until they have paid the pilgrim's tax. I passed a devotee to-day, who laid himself down at every step, measuring the road to Juggernaut by the length of his body, as a penance of merit to please the god."

Two days after, he writes,—"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adeqnate idea of this valley of death; it may be truly compared with the valley of Hinnom. The idol, called Juggernaut, has been considered as the Moloch of the present age, and he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

"Two other idols accompany Juggernaut; namely, Boloram and Shubudra, his brother and

sister; for there are three deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.

"This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the 'horrid king.' As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.

"I have also visited the sand-plains by the sea, in some places whitened by the bones of the pilgrims; and another place, a little way out of the town, called, by the English, the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen."

The grand Hindoo festival, of the Rutt Jattra, he thus describes:—"I have returned home from witnessing a scene which I shall never forget. At twelve o'clock this day, being the great day of the feast, the Moloch of Hindostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance. All eyes were turned towards the place, and behold a grove advancing! A body of men, having green branches or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell

down before him that sat thereon, and worshipped; and the multitude again sent forth a voice like the sound of a great thunder. But the voices I now heard, were not those of melody, or of joyful acclamation, for there is no harmony in the praise of Moloch's worshippers. Their number, indeed, brought to my mind the countless multitude of the Revelation; but their voices gave no tuneful hosanna or hallelujah, but rather a yell of approbation, united with a kind of hissing applause. I was at a loss how to account for this latter noise, until I was directed to notice the women, who emitted a sound like that of whistling, with the lips circular, and the tongue vibrating, as if a serpent would speak by their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and a yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

"I went on in the procession, close by the tower of Moloch, which, as it was drawn with difficulty, 'grated on its many wheels harsh thunder.' After

a few minutes it stopped; and now the worship of the god began. A high-priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song. The car moved on a little way, and then stopped."

In reference to what followed, he observes,—"I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle. I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former: now comes the blood.

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the hurries to the Golgotha, where I have just been viewing his remains."

He subsequently adds,—"The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the

road, in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case, but she died in a few hours. This morning, as I passed the place of skulls, nothing remained of her but her bones.

"And this, thought I, is the worship of the brahmins of Hindostan! and their worship in its sublimest degree! What then shall we think of their private manners and their moral principles? For it is equally true of India as of Europe, if you would know the state of the people, look at the state of the temple.

"I was surprised to see the brahmins, with their heads uncovered, in the open plain, falling down, in the midst of the sooders, before 'the horrid shape,' and mingling so complacently with that polluted caste.' But this proved what I had before heard, that this god is so great, that the dignity of high caste disappears before him! This great king recognises no distinction of rank among his subjects. All men are equal in his presence."

The rites of Juggernaut are not confined to the temple in Orissa, the blood of them is known even at Calcutta, and, alas! it is shed at the very doors of the English, almost under the eye of the supreme government. Moloch has many a tower in the province of Bengal; that fair and fertile province, which has been called the "Garden of Nations." On one of these spots, Dr. Buchanan witnessed similar rites to those just described, and his remarks on them, and on missionary exertions, are well deserving remembrance.

"I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the christian preachers on the other.

I thought on the commandment of our Saviour: 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy angels, who have joy in heaven over one sinner that repenteth; and how far does it transcend the work of the warrior or statesman, in charity, utility, and lasting fame!' And I could not help wishing, that the representatives of the church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer christian instruction to our Hindoo subjects."

In 1806, Dr. Buchanan visited the principal stations on the coast of Coromandel, and of them he thus speaks:—

"Tranquebar was the scene of the first protestant mission in India. There are at present three missionaries here superintending the Hindoo congregations. Yesterday I visited the church built by Ziegenbalg. His body lies on one side of the altar, and that of his fellow missionary, Grundler, on the other. Above are the epitaphs of both, written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and his companion died in two years after. They laid the foundation for evangelizing India, and then departed, 'having finished the work which was given them to do.' I saw also the dwelling-house of Ziegenbalg, in the lower apartment of which the registers of the church are still kept. In these I found the name of the first heathen baptized by him, and recorded in his own hand-writing, in the year 1707. In Ziegenbalg's church, and from the pulpit where he stood, I first heard the

gospel preached to a congregation of Hindoos in their own tongue. The missionaries told me that religion had suffered much at Tranquebar of late years, from European infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion, and therefore hostile to the conversion of the Hindoos. 'Religion,' said they, 'flourishes more among the natives of Tanjore, and in other provinces where there are few Europeans, than here or at Madras; for we find that European example, in the large towns, is the bane of christian instruction.' One instance of hostility to the mission they mentioned, as having occurred only a few weeks before my arrival. In July, 1756, the native christians at Tranquebar celebrated a jubilee, in commemoration of the fiftieth year since the christian ministers brought the bible from Europe. The present year being the second fiftieth, preparations were made at Tranquebar for the second jubilee, but French principles preponderating, the government would not give it any public support; in consequence of which the jubilee was not observed with that solemnity which was intended. But in other places, where there were few Europeans, it was celebrated by the native christians with enthusiasm and every demonstration of joy. When I expressed my astonishment at this hostility, the aged missionary, Dr. John, said, 'I have always remarked that the disciples of Voltaire are the true enemies of missions, and that the enemies of missions are, in general, the disciples of Voltaire.'

"On my entering the province of Tanjore, I stopped an hour at a village near the road, and there I first heard the name of Swartz pronounced

by a Hindoo. When I arrived at the capital, I waited on major Blackburne, the British resident at the court of Tanjore, who informed me that the rajah had appointed the next day, at twelve o'clock, to receive my visit. On the same day I went to a place called Swartz's Garden, where the Rev. Mr. Kolhoff resides. It is close to the christian village. Mr. Kolhoff is the worthy successor of Mr. Swartz; and with him I found the Rev. Dr. John and Mr. Horst, two other missionaries, who were there on a visit.

"Next day I visited the rajah of Tanjore, in company with major Blackburne. When the first ceremonial was over, the rajah conducted us to the grand saloon, which was adorned with the portraits of his ancestors, and immediately led me up to the portrait of Mr. Swartz. He then discoursed for a considerable time concerning 'that good man,' whom he ever revered as 'his father and guardian.' The rajah speaks and writes English very intelligibly. I smiled to see Swartz's picture amongst these Hindoo kings, and thought with myself that there are many who would think such a combination scarcely possible. I then addressed the rajah, and thanked him, in the name of the christians in Europe and in India, for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the christians residing within his provinces. The missionaries had just informed me that the rajah had erected a college for Hindoos, Mohammedans, and Christians; in which provision was made for the instruction of fifty christian children.

"Last Sunday was an interesting day to me, at Tanjore. It being rumoured that a friend of the

late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday three sermons were preached in three different languages. At eight o'clock we proceeded to the church built by Mr. Swartz within the fort. From Mr. Swartz's pulpit I preached, in English, from Mark xiii. 10: 'And the gospel must first be published among all nations.' The English gentlemen here attended, civil and military, with the missionaries, catechists, and British soldiers. After this service was ended, the congregation of Hindoos assembled in the same church, and filled the aisles and porches. The Tamul service commenced with some forms of prayer, in which all the congregation joined with great fervour. A chapter of the bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated discourse in the Tamul language, from these words: 'Jesus stood and cried, saying, If any man thirst, let him come to me and drink.' As Mr. Whitefield, on his first going to Scotland, was surprised at the rustling of the leaves of the bible, which took place immediately on his pronouncing his text, (so different from any thing he had seen in his own country,) so I was surprised here at the sound of the iron pen engraving the palmyra leaf. Many persons had their oles in their hands, writing the sermon in Tamul short-hand. Mr. Kolhoff assured me that some of the elder students and catechists will not lose a word of the preacher if he speak deliberately. This aptitude of the people to record the words of the preacher, renders it peculiarly necessary 'that the priest's lips should keep knowledge.' An old rule of the

mission is, that the sermon of the morning should be read to the schools in the evening, by the catechist, from his palmyra leaf.

"There is another custom among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation, who answer it, without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself. Thus, suppose that he is saying, 'My dear brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your caste with the brahmins. But your case is not peculiar. The man of the world is the man of caste in Europe; and he despises the humble and devout disciple of Christ, even as your brahmin contemns the sooder. But thus it hath been from the beginning. Every faithful christian must lose caste for the gospel, even as Christ himself, the Forerunner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised; but be of good cheer, and say, Though we have lost our caste and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.' He then adds, 'What, my beloved brethren, shall you obtain in heaven?' They answer, 'A new name and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected with this scene. This custom was introduced by Ziegenbalg, who proved its use by long experience.

"After the sermon was ended, I returned with the missionaries into the vestry or library of the church. Here I was introduced to the elders and

catechists of the congregation. Among others came Sattianaden, the Hindoo preacher, one of whose sermons was published in England some years ago, by the Society for promoting Christian Knowledge. He is now advanced in years, and his black locks have grown grey. As I returned from the church, I saw the christian families going back in crowds to the country, and the boys looking at their oles. What a contrast, thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections, and rational discourse. Here I see no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the christian virtues are found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, decent dress, and decorous manners of the native christians of Tanjore I found in my breast a new evidence of the peculiar excellence and benign influence of the christian faith.

"At four o'clock in the afternoon, we attended divine service at the chapel in the Mission Garden, out of the fort. The Rev. Mr. Horst preached in the Portuguese language. The organ here accompanied the voice in singing. I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present rajah, and signed by him, 'Serfogee.' In the evening Mr. Kolhoff presided at the exercise in the schools; on which occasion the Tamul sermon was repeated, and the boys' oles examined.

"In consequence of my having expressed a wish

to hear Sattianaden preach, Mr. Kolhoff had given notice that there would be Divine service on the Monday. Accordingly the chapel in Swartz's Garden was crowded at an early hour. Sattianaden delivered his discourse in the Tamul language, with much natural eloquence, and with visible effect. His subject was the 'Marvellous light.' He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, 'when there shall be no more need of the light of the sun, or of the moon.' In quoting a passage from scripture, he desired a lower minister to read it, listening to it as a record, and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former discourse. After the sermon, I went up to Sattianaden, and the old christians who had known Swartz came around us. They were anxious to hear something of the progress of christianity in the north of India. They said they had heard good news from Bengal. I told them that the news were good, but that Bengal was exactly a hundred years behind Tanjore.

"I have had long conversations with the missionaries relating to the present circumstances of the Tanjore mission. It is in a languishing state at this moment, in consequence of the war on the continent of Europe. Two of its sources have dried up, the royal college at Copenhagen, and the orphan-house, at Halle, in Germany. Their remaining resource from Europe is the stipend of the Society for promoting Christian Knowledge, which they never mention but with emotions of gratitude and affection. But this supply is by no means commensurate with the increasing number

of their churches and schools. The chief support of the mission is derived from itself. Mr. Swartz had in his lifetime acquired considerable property, through the kindness of the English government and of the native princes. When he was dying, he said, 'Let the cause of Christ be my heir.' When his colleague, the pious Mr. Gericke, was departing, he also bequeathed his property to the mission. And now Mr. Kolhoff gives from his private funds an annual sum; not that he can well afford it, but the mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in existence.

"Before I left the capital of Tanjore, the rajah was pleased to honour me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the Tanjore court. The missionary, Dr. John, accompanied me to the palace. The rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident missionary, Mr. Kolhoff, whom the rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the brahmins; but the rajah, though he still professes the Hindoo religion, is no longer obedient to the dictates of the brahmins, and they are compelled to admit his superior attainments in knowledge. I thought I saw the image of Swartz in his successor. Mr. Kolhoff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed religion, and of humanity. He walked with me through the christian village close to his house, and I was much pleased to see the affectionate respect of the people

towards him; the young people of both sexes coming forward from the doors on both sides, salute him and receive his benediction.*

"Leaving Tanjore, I passed through the woods

* That I may give to those who are interested in the promotion of christianity in the east, a more just view of the character of Swartz's successor, the Rev. Mr. Kolhoff, I shall subjoin an extract of a letter which I have since received from the Rev. Mr. Horst:

"The Rev. Mr. Kolhoff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the southern missions, (Tritchinapoly excepted,) by disbursing annually upwards of one thousand pagodas, (about £250. sterling,) out of his private purse, partly to make up the difference between the income and expenditure of this and the southern mission, and partly in assisting the deserving poor, without regard to religion, and for various pious uses. To him, as arbitrator and father, apply all christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our christians will do any thing, rather than go to law.

"All these heterogeneous, but, to a missionary at Tanjore, unavoidable, avocations, joined to the ordinary duties of his station, exercise his mind early and late; and, if he be not of a robust constitution, will undermine his health at last. Happily, several neighbouring churches and new congregations, belonging to the mission of Tanjore, afford Mr. Kolhoff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new christians, who were professed thieves only a few years ago, and many of them are now an honour to the christian profession, and industrious peasants. It is pleasing to behold the anxiety with which a great number of our christian children inquire, at such times, when their father will return; and how they run several miles to meet him, with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance."

inhabited by the collaries, or thieves, now humanized by christianity, and proceeded to Trichinapoly.

"The first church built by Swartz is at this place. It is called Christ's Church, and is a large building, capable of containing, perhaps, two thousand people. The aged missionary, the Rev. Mr. Pohle, presides over this church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a famine of bibles."

It would be gratifying to follow Dr. Buchanan in his subsequent labours in behalf of India, but the limits of this volume forbid. In the words of his biographer, "He was a burning and a shining light," and a signal blessing to the nations of the east. We may, indeed, safely leave his eulogy to be pronounced by future generations in Great Britain and Hindostan, who will vie with each other in doing honour to his memory, and unite in venerating him as one of the best benefactors of mankind; as having laboured to impart to those, who, in a spiritual sense, are "poor indeed," a treasure,

> "——— Transcending, in its worth,
> The gems of India."

Some years ago, the number of missionaries on the coast of Coromandel amounted to nine, namely, three at Tranquebar, supported by the Royal Mission College at Copenhagen, and the directors of the Orphan House at Halle, in Saxony; two at Vepery, near Madras; three at Tanjore; and one at Trichinapoly, supported by the Society in London for promoting Christian Knowledge, who also send liberal benefactions of books, paper, &c., to

the missionaries at Tranquebar. These are the places where the missionaries chiefly resided; but they also made frequent journies through the country, and had congregations at Cuddalore, Negapatnam, Palamcottah, and a great number of other places.

It is a circumstance not unworthy of observation, that though this mission has now existed for upwards of a century, and though, during that period, more than fifty missionaries have sailed from Europe, yet, among the multitude of ships which have been lost, there has not been one which had a missionary on board.

In the year 1809, the native christians belonging to the Tanjore mission alone, including the Tinevelly district, amounted nearly to twelve thousand; but, from various circumstances, it was feared that religion was at a very low ebb among them. Such, indeed, was the scarcity of bibles in the country, that none of them, except the catechists, and other teachers, had a copy of the Old Testament in their possession, and not one in two or three hundred had even the New Testament. It is stated, however, that almost all the men, particularly to the south of Tanjore, were able to read, and were extremely eager to have books. This melancholy deficiency was, in some degree, supplied by a Bible Society established at Calcutta, under the most respectable patronage, with the particular view of supplying the native christians in the east with the holy scriptures. Immediately, indeed, upon its institution, it directed an edition of the Tamul New Testament, printed at Tranquebar, to be purchased for distribution; and likewise two thousand copies of the Portuguese bible,

and five thousand Portuguese testaments. It also contracted for the printing of an edition of five thousand New Testaments in Tamul.

With regard to the total number of converts since the commencement of the mission, there are different accounts. Many years ago, they were stated at eighteen thousand; but Dr. Carey informs us, that the missionaries on the Coromandel coast, reckoned about forty thousand of the natives to have embraced christianity. Dr. Buchanan says, on the other hand, that, from the commencement of the mission until the year 1805, a period of near a century, it was computed, that no fewer than eighty thousand of the natives, consisting of persons of all the different castes, had been converted to the faith of Christ.

Ever since the commencement of the mission, the education of youth has formed an important part of the cares and labours of the missionaries, and is still an object of their assiduous attention. Some years ago, the number of children in the schools of Tranquebar, Tanjore, and Trichinapoly, was no fewer than five hundred and thirty-eight, exclusive of those at Vepery and other places. Of those at Tranquebar, two hundred were clothed and supported, as well as educated; and of those at Tanjore, thirty-three were training to be catechists.

Dr. John, who was upwards of forty years a missionary at Tranquebar, adopted a plan of establishing free schools in the villages throughout the neighbouring country, on the united systems of Dr. Bell and Mr. Lancaster. He made a small beginning with some children, who implored admission into the orphan house in the town, but

whom it was impossible to receive, on account of the low state of the funds. Having opened a school in the nearest village, with about ten protestant children of the lower class, he afterwards enlarged it for the benefit of Roman catholics and pagans; and, in a short time, the number of scholars increased to eighty, who were taught reading, writing, and arithmetic, by an able schoolmaster and two ushers. As the application from poor parents of all castes rapidly increased, he established another school at Bethlehem, of sooder children, which was soon attended by about fifty. An honest pagan having offered to keep a school according to Dr. John's regulations, and to teach reading by the printed books of the missionaries, his offer was accepted; and, in a short time, his school was frequented by about sixty scholars; and a christian usher was added, to teach the protestant children the principles of religion. Dr. John proceeded, in this manner, to establish other schools on a similar plan, both in the town of Tranquebar and in the neighbouring country. Even the brahmins thought it an advantage to have their children instructed in reading, writing, and cyphering, at these seminaries, as in the ordinary schools they were, in general, so miserably taught, that few could read their own language with facility. To avoid all suspicion that he intended to obtrude the christian religion on the scholars, Dr. John informed the teachers and parents, that the design of these schools was merely to teach reading, writing, and arithmetic, by a shorter and more easy method than was common. But though religion forms no proper branch of instruction in these seminaries, it is hoped that they have contributed to promote the

progress of christianity in the country, especially as certain passages from the holy scriptures are read in them.

Bishop Heber arrived at Tanjore in March, 1826. The morning after his arrival, (Easter-day,) he preached in the mission-church in the fort, and administered the Lord's supper to fifty-three native christians, using (as was his constant custom in all native congregations) the words of administration in their own language. In the evening he attended the Tamul service in the same church; the liturgy being read by the missionaries present, and the sermon preached by Dr. Cæmerer, of Tranquebar, and he himself pronouncing the benediction in Tamul. "Gladly," he exclaimed to me, says the Rev. T. Robinson, while taking off his robes, "gladly would I purchase this day with years of existence." On the following morning, (Easter Monday,) he confirmed twelve descendants of Europeans, and fifty natives, in the same church; and, in the evening of the same day, he attended divine service in Tamul, at the small chapel in the mission garden. After the sermon, his lordship, from his seat at the altar, addressed the missionaries who were present, and the native teachers by whom they were attended. He exhorted them to fidelity, diligence, and increasing zeal, patience in bearing privations and neglect for Christ's sake, looking for the recompence of reward, to earnest prayer for themselves, for him, for their flock, and for the rajah, who had shown such kindness to the church of Christ. He alluded beautifully to the grave of Swartz, over which they were then standing, and charged them to follow his bright example. The effect produced on the minds of all present

was such as I never witnessed: it will never be obliterated."

The archdeacon of Madras, on a late visit to Tanjore, found the inhabitants of some Roman catholic villages earnestly desirous to be received into the communion of the protestant church. At Mortaputty, in the Trichinapoly district, the people prepared for the reception of Mr. Haubroe a spacious pandall of cocoa-nut leaves, covered above with cloths, to shelter those assembled from the sun-beams, in a grove adjoining the village, where he had a conference with the head man, and with deputies sent from several other villages, who had come to the determination of renouncing popery.

After a second journey, and a stay of eight days among these interesting people, Mr. H. says, "I was highly delighted, and trust that a wide door is opened to the spread of the gospel among a people, who seem ripened for that purer form of worship which the gospel dictates to mankind. Descendants of a warlike race, they are not so much subject to caste prejudices as their neighbours. I visited nine villages, and preached in every place the word of God, morning and evening, selecting from the gospel such portions as seemed best calculated to awaken their attention, and to convey an idea of the excellency of the scriptures to a people who had hitherto known christianity only through the corrupted forms of popery. Every where I met with a friendly reception. Two villages have given over their chapels, built by themselves, to the mission; two hundred families have entered their names as catechumens; among these, two of their own native catechists.

Mortaputty, one of these villages, was afterwards visited by the archdeacon, who writes: "The country on all sides is rich and beautiful, and the houses of the village have a great appearance of comfort: the ditch and the ruins of a small mud fort are still visible. The people have unanimously come forward to renouuce popery, to the number of one hundred and twenty-three; and those of the neighbouring village, one mile distant, to the number of one hundred: they have given up their chapel, a decent mud building, for our service; where they daily attend for the instruction of the catechist, and for morning and evening prayers. A small school has been collected in the last few days, and contains already seventeen children. Hitherto, they have never received the slightest instruction from their priests; whom, indeed, they had but seldom seen. The altar still remains in its former state, but the crucifix and images had been removed, and thrown into a cupboard underneath. There was a large image of the virgin, and a small one of St. Ignatius, which have been sent to me since my return to Madras: in lieu of them, I have sent them some copies of the scriptures and the prayer-book."

Dr. Scudder, of Ceylon, who recently visited Tanjore, writes: "Two hundred and fifty-one families, or about fifteen hundred people, have renounced their corrupt faith, and enrolled their names among protestant worshippers. The work commenced in a catholic village, where Swartz built a church fifty years ago, but which was demolished by that people.

"When the people become protestants, they deliver up their images to the missionaries. I wit-

nessed a pleasing sight when there. A company, of about twenty-five persons, men, women, and children, came to Mr. Haubroe's with an image of St. Anthony in their hands, and delivered it to him. Two cooley-boards of images have been sent to Madras, and a number of others are in Mr. Haubroe's possession."

Mr. Haubroe has since been removed by death. A new church, built under his direction, was opened on Christmas day, 1830, in the presence of more than eight hundred people. The tombs of Swartz and his fellow-labourers are enclosed within its eastern walls. Nine youths, in a seminary for native teachers, manifested a solid acquaintance with the scriptures, and a correct and clear view of its doctrines. Archdeacon Robinson says:—"In the mission-school compound I saw the several classes at work in their different rooms. The catechists and schoolmasters of the congregation are employed in carding and spinning cotton, while an old woman reads to them, and they repeat texts of scripture, &c. Their work is sold, and one-half is given them for clothes and food; the other is appropriated to the pay of the reader and other incidental expenses; they receive, besides, the allowance of one or one and a half rupees per month. The cotton which they use grows on the ground in the enclosure. In the outside verandahs of that wing, girls are employed in preparing the thread for the loom, and an old weaver teaches the boys his trade: in the inside verandah some boys are preparing hemp, and making twine; and others are learning to be tailors, or doing native work for hire.

CHAPTER III.

Baptist Missionary Society.—Results of Mr. Thomas's Labours.—Returns to India with the Rev. W. Carey.—Remarkable Preservation.—Trials on their Arrival.—Specimen of Missionary Preaching.—Mohammedan and Hindoo Prejudice.—Visit to the Bootan Country.—A Suttee.—Death of Messrs. Grant and Fountain.—Gokool and Kristno.—Their Renunciation of Caste and its Consequences.—Their Baptism.—New Testament in Bengalee.—Messrs. Brunsden and Thomas removed by Death.—Sketch of the latter.—Baptism of Syam Doss.—Dulol, the Leader of a new Sect.

Towards the close of 1792, the Baptist Missionary Society was established. The committee were informed, in their early deliberations, that a person, named Thomas, was then in London, endeavouring to raise a fund for sending missionaries to Bengal, and that he was anxious to find a suitable companion to accompany him on his return. This led to a communication with him, when the following particulars were ascertained. He first went to Bengal as surgeon of an India-man, and soon after his arrival was concerned to devise a plan for the spread of the gospel in that part of India, but in vain. On a second visit, he began to address some serious persons with whom he met at Calcutta, and at length was requested to apply himself to the study of the language, and to communicate the gospel to the natives. To this proposition, which was altogether unlooked for, he had many ob-

jections, but, after much prayer, he gave himself up to the work, and was greatly encouraged by two instances of conversion to God, as well as by the prospect of further usefulness.

Among other communications Mr. Thomas made the following:—“ One of the converts, named Boshoo, is about thirty-five years of age, possessed of more than an ordinary capacity, and well educated in the Persian language. He was recommended to me by an eminent Persian scholar, and I employed him in the office of my moonshee, or teacher, all the time I remained in Bengal. It was he who chiefly laboured with me in translating the gospels of Matthew and Mark, the epistle of James, &c. and he often disputes with and confounds the brahmins, both learned and unlearned, though he is not a brahmin himself, but of the writer caste or tribe. This man has considerable knowledge and gifts, and I hope they will one day shine forth to the good of many.

“ Of Mohun Chund, a brahmin of some repute, I once hoped well, though his heart failed him at last; and even now, I cannot say that I have given up all hopes of him. This man resides at Boolahant, about six miles from Malda, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. When he came to hear me, he was easily to be distinguished in the crowd, by his fixed attention; and, one day, after I had been discoursing on the subject of prayer, he very gravely asked me, ‘ When a man prays to God, how many days must elapse before he receives an answer?’ I then repeated the account of the woman of Canaan, and other cases, and he continued to attend and

converse on sacred subjects, till, at length, he seemed to be convinced that he was a great sinner, that there was no refuge for him in the Hindoo shasters, and that the gospel alone was of God, discovering the way of salvation. He now came frequently to see me, and was considered by his countrymen as a convert to christianity; as he laid aside his former religious ceremonies, and absolutely forbade that superstitious homage which had been previously paid to him by the people. He also talked publicly, in the most persuasive manner, to other brahmins in favour of the scriptures.

"On the 28th of June, 1790, Mohun Chund had been to pay me a visit, and on returning to his own house, he found there the brahmin Parbotee, who was a man of title and elevated rank. He was also a very strict observer of the Hindoo laws and customs, and was, in fact, a devotee, unequalled in all the neighbourhood for zeal and accuracy. This man, having heard of our new shaster, the bible, was not a little displeased; and when he understood that Mohun Chund had been to see me, he desired him to go and wash his clothes; as, having been in the company of an Englishman, he must be necessarily defiled, and liable to defile others. He also observed, in order to enforce obedience to his request, that I was unclean, if not filthy. The other brahmin replied, that filthy persons committed filthy actions; but he could never say so of the Englishman whom he had been to visit, and therefore he should not wash his clothes. Parbotee, however, continued to insist upon it, and, finding that his injunctions were not obeyed, he proceeded to do a thing

which may appear trivial to Europeans, but is a very formidable action in the estimation of the Hindoos.

"The natives of India are much addicted to smoking, and their tobacco is made up into a sort of paste, with spices, &c. This paste they place on one side of a copper-plate, and coals of fire on the other side. The tobacco being lighted, they then put it on the upper extremity of a tube, while the lower end runs down into a shell or other vessel, containing cold water, and sometimes rose-water, which is very common there. The smoke is agreeably drawn through the cooling water, by means of another flexible tube, which is the pipe, and is generally about twelve feet long. Now, when brahmins, or others of equal caste meet together, it is a constant mark of friendship and good understanding for the master of the house to offer this hookah, or pipe, to his visitor, and it is passed on from one to the other. But when the brahmin of whom I am speaking gave the hookah to Parbotee, he emptied the water out of it; an action which is a kind of formal disgrace among the Hindoos, and proves a forerunner to the loss of caste, which is considered worse than death.

"Such a proceeding before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of Mohun Chund. He therefore left the company, and went and poured out his complaint to God in prayer; and, as the day was far gone, he returned no more, but retired with his family to rest.

"About two o'clock in the morning, he was called up by Parbotee with vehement cries, and, on opening the door, he found him in great

agitation, earnestly desiring to hear the gospel: and entreating that Mohun Chund would go and pray for him. The latter replied as well as he could, and took his visitor to the house of Boshoo the moonshee, where they spent their time till daylight, in reading, praying, and singing. But matters were not yet explained. Parbotee did not go to his usual ceremonies, but returned to the moonshee's house, in great trouble of mind, about noon, making his former requests; and in answer to repeated inquiries, he related a very remarkable dream, which bore a near resemblance to the history of Paul's conversion, and in which he seemed to have received Divine admonition and instruction.

"The effects of this dream were visible on the body and mind of Parbotee for several days; and, as I found it very difficult to administer any consolation to him, I was afraid the consequences might soon prove fatal. He continued daily, however, to hear the gospel, and began to join the rest in singing and praying; confessing to all his former folly, and professing to believe that the bible was the only word of God, and Jesus Christ the only Saviour of sinners. When I left Bengal, he continued to walk in an orderly becoming manner, and gave me and others great satisfaction."

Encouraged by these circumstances, the society invited Mr. Thomas to return under their patronage, and requested the Rev. William Carey, of Leicester, to accompany him. On the 13th of June, 1793, they set sail for the place of their destination, and during their voyage experienced a remarkable deliverance from the dangers of the sea.

Many difficulties and trials arose on the arrival

of the missionaries, and with great regret they marked the relapse of Boshoo into idolatry, though they entertained some hopes of his recovery; but, unhappily, neither he, nor others who had excited cheering expectations, ever made a public profession of the name of Christ. Pecuniary supplies also failed, and thus they were reduced to great distress, until they were offered the superintendence of two indigo manufactories, which not only relieved their temporal wants, but also opened for them the means of usefulness. Schools were now established for the children of the workmen and other natives in the neighbourhood, and the gospel was simply and affectionately preached.

Mr. Carey remarks, in a letter:—"I wish to say something about the manner of my preaching, but scarcely know how. As a specimen, however, I will describe one season at a large village called Chinsurah, about four miles from Mudnabatty. When I arrived, I saw an idolatrous temple finely built with bricks; and, in order to excite attention, I asked what place that was. They said it was a thakoorane, or female debta. I asked if it were alive, and, on their replying in the affirmative, I said, 'Well, I will go and see her;' but on my advancing towards the place, they all cried out, 'No, sir, no; it is only a stone.' I then removed to a little distance, under a tamarind tree, and we began singing a Bengalee hymn. By this time a pretty large concourse of people had assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who had never heard a word of the bible in their lives. I therefore dwelt upon the

worth of the soul, its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon at the expense of the honour of Divine justice. I then inquired what way of salvation, consistent with the righteousness of God, was proposed in any of their shasters. 'They speak,' said I, 'of nine incarnations of Vishnoo past, and one to come; but not one of them is pretended to be for the salvation of a sinner. They were only to preserve a family, to kill a giant, to make war against tyrants, &c. all of which God could have accomplished without these incarnations.' I then observed how miserable they must be whose whole religion only respected the body, and whose shasters could point out no salvation for the soul; at the same time setting before them the way of life, by the sufferings and death of Christ.

"At another place, in preaching from Christ being sent to bless, in turning every one from their iniquities, I observed the superiority of the gospel to all other writings, and of Christ to all pretended saviours, in that particular point—that believing in Christ was universally accompanied with turning from iniquity; and I contended that their worship must be false; for they made images, and presented offerings to them, and were abundant in their religious ceremonies, but not a man among them had turned from his iniquity. 'There are,' said I, 'among you, liars, thieves, whoremongers, and men filled with deceit, and as you were last year so are you this; nor can you be more holy till you renounce your wicked worship and idolatrous practices, and embrace the gospel of our Lord Jesus Christ.'

"This is the method of preaching that I use among them; and nothing of this kind appears to give them offence. Many, indeed, wish to hear; but many others abhor the thoughts of the gospel. The brahmins fear to lose their gain, the higher castes dread the loss of their honour; and the poor tremble at the vengeance of their debtas."

While the missionaries thus faithfully exposed the deceitfulness of pagan worship, and pointed to the Lamb of God as the only unfailing refuge from the wrath to come, they evinced the most compassionate disposition towards the poor by whom they were surrounded. Mr. Thomas was particularly attentive to such as were afflicted, and in many instances, under the Divine blessing, effected the most surprising cures. To him, indeed, the performance of an act of mercy was evidently the highest gratification, and the following circumstance, related by himself, will serve to depict the sympathetic tenderness of his heart, and to illustrate the Hindoo prejudices respecting caste.

"A few days ago, a young woman came to my door, complaining of being very ill; and it appeared that she had come twelve or fourteen miles, by degrees, from the city of Dinagepore, to ask relief of me. I saw her bloated in the face and hands, as though she had that sort of dropsy called anasarca. I also understood she had a fever, with a variety of other pains and diseases; and she told me that she had neither food to eat nor a home to go to. I gave her what she wanted, and in a few days she appeared much better. About three days ago, however, as I was riding out, she called to me, and seemed to be in a more languishing way than before. I found her hut was too cold, and

rode up to another, where a crippled mussulman and all his family are living on what little they get from me. I begged them to let this poor creature come in to sleep, as the nights are cold; but they said, No, she was not a Mohammedan, and therefore, if she came in, they must turn out. I rode back and asked her, 'Are you a Mohammedan?' 'No.' 'A Hindoo?' 'No.' 'What are you then?' With indescribable anguish she replied, 'I am the child of a common prostitute.' I now pitied her more than ever, knowing that no native of this country would pity or relieve her in her complicated distress, because she was of no caste. I then told the family that her distress was the greatest, and they must remove into one of the more distant houses, and she must be admitted immediately, as the day was far gone; so they parted off one end of the house, and let her come in; and, as she was of no caste, she gladly partook of food which was dressed by us; so I sent her some fowl and chicken broth, and she was visited by Mrs. Thomas and Mrs. Carey, who acquainted me more particularly with her diseased situation. The evening before the last she complained of cold, and I sent her some warm broth, and a person to make her a fire. I thought, however, she could hardly survive the night, and the first word I heard the next morning was that the poor creature was dead.

"Yesterday morning I called a Mohammedan servant, and told him this poor woman must be buried, and I committed the interment to him, telling him that I would pay whatever charges were necessary. He said 'Very well,' and went out; but soon returned, saying that no mussulman

would bury her, because she was not of their religion. I then sent him out among the lowest of the Hindoos, but they also refused. At last one man undertook it, on condition of being well paid; but in a short time he returned, and stated that he could not dig a grave for her; as by so doing he should lose his caste, and no one, afterwards, would either eat or drink with him. He wished the body to be thrown into an adjacent pond, or into the next field, where the jackals might devour it in the night. However, at last I prevailed; a grave was dug, the poor woman was buried, and I find I have secured the man his caste."

On the first of November, 1795, the missionaries formed a church at Mudnabatty, consisting of themselves, and two Englishmen, named Long and Powell, who had arrived with the design of settling in Bengal.

In March, 1797, the missionaries set out on an expedition to the Bootan country, and in about four days arrived at that part of it which is below the hills. They then went to a place called Gopalgunge, and waited on a Bootea officer called the Jinkof, who received them very kindly, and appeared much pleased with the different articles which they had brought for his acceptance. They found, that it would be necessary to see some other officer, and to get a regular permission to ascend the hills. During the greatest part of the day, however, they remained in the jinkof's house, which consisted of two stories, and was constructed of bamboos and mats, with pillars of what is called the Saul tree. He presented them with some pieces of bacon about twelve inches long, but these

were so stale as to be offensive at a considerable distance. After this, he treated them with a tea called runga, which seems to have been nearly similar to the Calmuc tea; as it is made into cakes with some composition, and when used is mixed with boiling water, salt, and ghee, or butter melted down, and thus preserved for use. The missionaries found it impossible to swallow this beverage, though the Booteas drank copiously of it; and whilst they were sensible of the kind intentions of their host, they were fearful lest he should injure himself by his repeated applications to their rum-bottle. His countrymen, indeed, profess to consider drunkenness as highly disgraceful; yet they are taught to drink ardent spirits almost as soon as they can talk, and in all their houses it is common to see pitchers of Bengal arrack, of which they partake as freely as if it were water.

From Gopalgunge the missionaries went to Bote-Haut, to see the Soobah, who is a kind of viceroy, and the greatest officer in these parts. A letter having been forwarded to him by the jinkof, he sent two horses for them, and the jinkof himself accompanied them. "The procession," says Mr. Carey, "strongly proved their great attention to us. On our approaching the town, a number of females met us, and made their salaam, by putting their hands to their heads and gently bowing; after which they ran before the horses; and all the inhabitants of the place, I should suppose to the number of two or three thousand, joined the procession."

The soobah received them with great politeness, and presented them with a white silk scarf, in the

name of the grand lama, a red one in his own name, and another red one, in the name of a friend.

The distinguished urbanity of the soobah is said to have exceeded every thing which the missionaries could have imagined, and his generosity was equally striking. "He insisted," says Mr. Carey, "on supplying all our people with every thing they wanted; and if we did but cast our eyes on any object in the room, he immediately presented us with one of the same sort. Indeed he seemed to interpret our looks before we were aware, and in this manner he presented each of us, that night, with a sword, shield, and helmet; also with a cup made of a very light beautiful wood, used by all the Booteas in drinking.

"In eating, the soobah imitated our manners so quickly and exactly, that he appeared as free as if he had spent his life with Europeans, though he had never seen any of them before. We partook of his food; though I confess the idea of the jinkof's bacon made me eat rather sparingly.

"We then talked about Bootan and respecting the gospel; and the appellation of lama was given to us, which appears to mean teacher, and which title is emphatically given to the grand lama.

"We found that the soobah had determined to give the people a testimony of his friendship for us in a public manner; and the next day was fixed for the performance of the ceremony in our tent in the market-place. Accordingly we got instructed in the necessary etiquette, and informed him, that as we had only come a short journey, to see the country, we were not provided with English

cloths, &c. for presents. The time being come, however, we were waited on by the soobah, followed by all his servants, both Booteas and Hindoos. Being seated, we exchanged each five rupees and five pieces of betel, in sight of the whole town; and having chewed betel for the first time in our lives, we embraced three times in the oriental manner, and afterwards shook hands in the English manner. The soobah then made each of us a present of a piece of rich debang, wrought with gold, a Bootan blanket, and the tail of an animal called the Choar cow.

"When the ceremony was over, we were conducted to the soobah's house, where we found another officer; I believe the vakeel, or attorney of the court below the hills. This man was just the reverse of all we had seen. He sat on the soobah's seat like a statue, not rising when we entered; though the soobah, a much greater man, always did. When we sat down, he began a long discourse with the others in the Bootan language; and as we could not understand him, we also conversed with each other in English. All this time, a servant, by his orders, held a lighted torch just in our faces, that he might stare at us. He then asked how many servants we kept, and whether we had a tent. This was to ascertain whether we were great men or not. Our answers, however, were very brief, and did not give him satisfaction.

"After exchanging a few angry words with the soobah, he took his leave abruptly; and when he was gone, the soobah appeared transported with rage, and threatened him dreadfully. He tore off his upper garment, seized a kind of dagger, stuck

it into the table, beat his breast, and threatened to go after him and kill him. We endeavoured to appease him, however, and were successful.

"Our people were now much afraid; for though the Hindoos had hitherto expressed the greatest confidence in the gentleness of the natives, they now began to propagate a number of sanguinary tales, and nothing was talked of but the insincerity of the Booteas. As for ourselves, we were not quite so timid, though we were not without our cogitations. We told them, however, to run away for their lives if any danger appeared. For fear of wild elephants we had taken a gun or two; but we ordered that no piece should be loaded, nor any additional precaution manifested, though we were certain the people could not sleep much that night. We then commended ourselves to God in prayer, and retired to rest.

"The next morning the soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He then sent us away with every honour that he could heap upon us; as a band of music, guides to show us the way, &c. In short, the whole of his conduct toward us was invariably as generous, polite, and friendly as I ever witnessed. I suppose the conduct of the vakeel arose from his thinking himself to be a great man, and somewhat slighted, in not receiving any present from us; but in truth we had nothing to present. The soobah proposed paying us a visit in a short time. Should he do this, I hope to improve the interview for the great end of settling a mission in that country.

"So great a contrast I have never before seen between two neighbouring nations, as between the

Hindoos and Booteas. The former are a small, puny, timid people; the latter athletic and fearless. They have a written language, and, I am informed, many books written in it. The names of the letters are the same as the Bengalee, with a few exceptions; and are written in the same order, with only this difference, that the Bengalees have five letters in a line of the alphabet, but the Booteas have only four.

"Bootan is a very large country, subject to the dibrajah. The lama-goroo, as they call him, is, I think, only considered as a representative of God; and they have his image in their houses, about the size of a large man's thumb. The soobah said, there was a greater object of worship, who could only be seen by the mind."

As Mr. Carey was returning one day from Calcutta, he witnessed, for the first time, the dreadful ceremony of a woman burning herself with the corpse of her husband. He thus describes it:—"We were near the village of Noyai Serai, and, as it was evening, we got out of our boat to walk; when we saw a number of people assembled on the river side. I asked for what purpose they were met, and they told me, to burn the body of a dead man. I inquired whether his widow would burn with him. They replied in the affirmative, and pointed to the woman. She was standing by the pile, which was made of large billets of wood, about two feet and a half high, four feet long, and two wide; on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats. I asked whether this were the woman's choice, or whether she were brought to it by any

improper influence. They answered, that it was perfectly voluntary. I talked till reasoning was of no use; and then began to exclaim, with all my might, against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added, in a surly tone, that if I did not like to witness it, I might go farther off. I told them, however, that I was resolved to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God.

"I next addressed myself to the woman, entreating her not to throw away her life, and assuring her that no evil would result from her refusing to burn. But she, in the calmest manner, ascended the pile, and danced on it, with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile, the relation, whose office it was to set fire to it, led her six times round it, at two intervals; that is, thrice at each circumambulation. As she went round, she scattered the sweetmeats among the people, who picked them up, and ate them, as very holy things. This being ended, and she having mounted the pile, and danced as above mentioned, in order to show her contempt of death, and that her sacrifice was voluntary, she lay down by the corpse, putting one arm under its neck and the other over it. A quantity of dry cocoa leaves and other substances were then heaped over the bodies to a considerable height, and ghee, or melted preserved butter, was poured on the top. Two bamboos were next placed over them and held firmly down, and fire was put to the pile, which immediately blazed very fiercely,

owing to the dry and combustible materials of which it was composed.

"No sooner were the flames kindled, than all the people set up a loud shout, so that it was impossible to have heard the woman, had she groaned, or even cried aloud; and she could not move or struggle, on account of the bamboos, which are held down like the levers of a press. We strongly objected to their using these bamboos, and insisted that it was employing force to prevent the woman from getting up when the fire reached her. But they declared it was only done to keep the pile from falling down. We could not bear to see any more, and left the spot, exclaiming loudly against the murder, and filled with horror at what we had witnessed."

In 1799, several missionaries arrived, when, as they were not allowed to settle on the British territory, it was determined that the whole body should reside at Serampore; the Danish governor having received Mr. Carey in a very friendly manner. A large house was purchased in the middle of the town, to which another was afterwards added, together with the garden, and some land adjoining.

The mission was, however, soon visited with bereavement. One labourer of whom it was deprived was Mr. Grant. At the early age of sixteen he had imbibed deistical principles, but after avowing them for two years, he was partially reclaimed; he then became fully prepared for the adoption of atheism, and solicitous to read every thing he could meet with in its favour. This led to his committing gross sins without any compunction;

and it was only the ill state of his health that prevented the utmost possible vassalage to the prince of darkness. Still he was frequently convinced of the inconsistency of his principles, and by narrowly examining the writings from which they were derived, he gradually discovered their falsehood. In devoting his attention also to anatomy and natural philosophy, he saw so clearly the operation of an intelligent First Cause, that he was compelled once more to recognise the Divine existence. Soon after this he was led by a friend to the public means of grace, which, with a conversation on the spirituality of the law of God and the absolute necessity of an atonement for sin, were instrumental to his acknowledgment of the inspiration of the holy scriptures, and his entire reliance on Christ for life and salvation. This was followed by his devotedness to the missionary cause. A few days after his arrival at Serampore he died.

A few months elapsed, and Mr. Fountain was removed by death. Though he seemed likely to be very useful, and was one of the only three missionaries who could preach to the natives, a continuance of his labours was not permitted. For him the last messenger had no terrors. The medical man who attended him said, he never saw a person so composed, resigned, and prepared for death; and expressed an earnest wish to die like him. To others the state of his mind was also truly profitable. He requested, if any thing were placed on his tomb, it should be, "John Fountain, Missionary to the Indies, aged 33, a sinner saved by grace."

Hitherto the Hindoos had yielded little or no fruit, and the missionaries were greatly discouraged.

In these circumstances they found a refuge in prayer, and a new weekly meeting for this exercise was appointed. About this time too, they seemed particularly led to discourse much on the sufferings and death of Christ.

Soon after, Mr. Thomas was called to attend a person named Kristno, one of whose arms was dislocated; and, having attended to it, he spoke very seriously to the sufferer, of salvation by the blood of the cross, so that he wept and even sobbed aloud. Gokool, another Hindoo, was present, and paid great attention to all that was said. A few days after, Kristno was anxious to go to the mission-house for instruction; for he declared that Mr. Thomas had not only cured his arm, but told him how he might escape the wrath to come. He and Gokool accordingly went together to hear the word; and though the wife and family of the latter deserted him, for his supposed attachment to the gospel, those of the former seemed like-minded with himself, and on further instruction, avowed their intention to cast in their lot with the people of God.

In Mr. Ward's journal, December 12, 1800, the following interesting fact appears:—"This day Gokool and Kristno came to eat tiffin (what in England is called luncheon) with us, and thus publicly threw away their caste. Brethren Carey and Thomas went to prayer with the two natives, before they proceeded to this act. All our servants were astonished: so many had said that nobody would ever mind Christ, or lose caste. Brother Thomas has waited fifteen years, and has thrown away much time on deceitful characters; brother Carey has waited till hope of his own success has

almost expired: and after all, God has done it with perfect ease. Thus the door of faith is opened to the gentiles; who shall shut it? The chain of caste is broken; who shall mend it? In the evening of the same day, both of them, together with Kristno's wife and her sister, presented themselves before the church, and solemnly professed their faith in Christ, and obedience to his commands.

On witnessing these proofs of the power and success of the gospel, Mr. Thomas was almost overcome with joy; and, at the close of the meeting, all the missionaries, with their relations and friends, stood up, and sang the hymn, "Salvation, O the joyful sound!"

No sooner, however, was it rumoured that these persons had lost caste, than the whole neighbourhood was in an uproar; and about two thousand people, indignant at the new converts, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. But he dismissed them with commendations for having chosen the way of truth. Defeated in their attempts, the mob then charged Kristno with refusing to deliver up his daughter to a young Hindoo, to whom she had been contracted in marriage about four years before. The parties having therefore appeared before the governor, she avowed her intention of embracing christianity with her father, whilst the Hindoo who claimed her positively refused to change his religion; on which the governor said that he could not think of surrendering a christian female to a heathen man, and there was, consequently, no way of his realizing his wishes, but by renouncing his idolatrous practices.

Although Gokool and the two women begged to delay their baptism for a few weeks, Kristno remained firm, and was baptized in the neighbouring river, together with the eldest son of Mr. Carey, then a youth of about fifteen, who afterwards became a missionary. The governor, who was present, could not refrain from tears; and almost all the spectators, Europeans, Portuguese, Hindoos, and Mussulmen, seemed much affected. The other converts were baptized soon after; and also a gentleman, named Fernandez. He was born at Macao, of Portuguese parents, and was educated for a Roman catholic priest, but shocked at the worship of images, he left the church of Rome, and pro fessed the protestant faith. He became much attached to the missionaries during a visit to Serampore. After his return to Dinagepore, he built a school at his own expense for native children, began to preach to them and to his servants, of whom he had about a hundred, and was at length set apart to the ministry, though he still carried on his business.

At the commencement of 1801, the New Testament, in Bengalee, was published. The translation had been finished by Mr. Carey three or four years before, but difficulties prevented its appearance. Soon after the settlement of the mission at Serampore, however, a press was erected under the superintendence of Mr. Ward, and its printing, as well as that of several tracts was begun. Copies of this important work were presented to the governor and the governor-general, the marquis Wellesley, and by them they were received in the most friendly manner. The latter also appointed Mr. Carey the teacher of the Bengalee and Sanscrit

languages, in the college of Fort William, and subsequently raised him to the rank of a professor, with a salary of about £1500. per annum.

Again death invaded the missionary circle, to which some gave the name of "the happy family," and his victims were Mr. Brunsdon and Mr. Thomas. The latter discovered great sensibility combined with seriousness and deep devotion. His disappointments and afflictions, which were many, appear to have led him much to God, and to a realizing application of the truths of the gospel. He seldom walked in an even path: his joys bordered on ecstacy; his sorrows on despondency. These extremes of feeling gave a peculiarity to his writing and speaking, and it was evident that almost all he said came warm from the heart.

The following sketch of him is given by one of his fellow-labourers.

"His talents were exactly adapted to that kind of preaching to which he was called, namely, a lively, metaphorical, and pointed address, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a pagan audience. On one occasion, for instance, a large company of brahmins, pundits, and others, having assembled to hear him, one of the most learned, named Mahashoi, offered to dispute with him, and began by saying, 'God is in every thing, and, therefore, every thing is God. You are God, and I am God!' 'Fie! Mahashoi,' exclaimed Mr. Thomas, 'why do you utter such words? Sahib (meaning himself,) is in his clothes: therefore (pulling off his hat, and throwing it on the ground,) this hat is Sahib! No, Mahashoi, you and I are dying men, but God

liveth for ever.' This short answer completely silenced his opponent, and fixed the attention of the people; while, as he expressed it, he went on to proclaim one God, one Saviour, one way, and one caste; without, and beside which, all the inventions of men were to be esteemed as nothing.

"Another time, when he was warning the natives of their sin and danger, a subtle brahmin interrupted him, by inquiring, 'Who created good and evil?' 'I know your question of old,' said the preacher; 'and I understand your meaning too. If a man revile his father or mother, you consider him a wicked wretch; and if he revile his goroo, or teacher, you reckon him still more profligate. But what is this,' continued he, turning and appealing to the people, 'what is this in comparison with the words of this brahmin, who reviles God? That adorable Being is not only holy himself, but all his works are holy also. Both men and devils were created in a state of holiness, though they have rendered themselves vile. He, therefore, who imputes their sin to God is a wretch, who reproaches his Maker.'

"On another occasion, whilst travelling through the country, he saw a concourse of people assembling for the worship of one of their gods; and, passing through the crowd, placed himself on an elevated spot, by the side of the idol. The attention of all the worshippers was immediately fixed on him, wondering what he, being a European, intended to do. After beckoning for silence, he gravely pointed with his finger to the image, and then turning his face to the people, as if by way of appeal, he exclaimed 'It has eyes—but it cannot see!' And, proceeding to point out the different

parts which he named, he added, ' It has ears—but it cannot hear ! It has hands—but it cannot handle ! It has a mouth—but it cannot speak, neither is there any breath in it !' At this juncture, an old man in the crowd, stung by these self-evident truths, exclaimed, ' It has feet, but it cannot run away !' This unexpected exclamation was received with a general shout ; the officiating brahmins were covered with shame ; and the worship for that time was given up.

" He had a mode of speaking and writing to persons in genteel life that generally succeeded in reaching their consciences without giving them offence. One day, as he was sitting in a gentleman's house at Calcutta, the captain of an Indiaman came in, and began to curse and swear in the most dreadful manner. Mr. Thomas, turning himself to his friend, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. ' Now,' said Mr. Thomas, ' he did this merely for his own sake, and from the fear of man : how much more easy,' continued he, ' would it be to refrain from such a practice, if we feared God !' The captain swore no more while in his company ; and, on meeting him the next day by himself, he introduced the subject, confessing that he was the most wicked of men, though he had been taught better ; but attempting to excuse himself by saying it was a habit, and he could not help it. ' That, sir,' replied Mr. Thomas, ' makes your case worse. If a man get intoxicated once, that is bad ; but if, by a succession of acts, he have contracted a habit of drunkenness, and cannot avoid it, his case is bad indeed ! You should confess your sin to God,

rather than to man: this he has directed you to do, and this is the way to forsake it, and to find mercy.'

"Mr. Thomas was a man to whom no one who knew him could feel indifferent. He must be either esteemed or disliked. In most cases his social and affectionate deportment excited attachment; and even in instances where he has given offence to his friends, a single interview was generally sufficient to dissipate resentment, and to re-kindle former affection.

"His sympathy and generosity, as a medical man, toward the afflicted Hindoos, though a luxury to his mind, often affected his health; and unless gratitude be unknown among them, (as it is said they have no word in their language which expresses the idea,) his name will, for some time at least, be gratefully remembered."

Respecting the death of this warm-hearted and excellent missionary, Mr. Powell writes as follows:—"In October, 1799, we exulted that the missionary cause was so well supported and strengthened; that there were seven brethren engaged in this glorious undertaking. Little did we then suppose that the period was so near when their number would be reduced to three!

"You knew enough of Mr. Thomas to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy that 'rest which remaineth for the people of God.' Appalling as the king of terrors is to the wicked, his frowns were seldom exhibited to our departed friend. He saw this awful messenger with an

angel's face, anxiously waited for his summons, and anticipated those sublime pleasures which he was soon permitted to enjoy.

"Toward the close of his illness his pains were exceedingly great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to the friends about him. His mind, however, was divinely supported; as all his hopes centred in Christ, and he knew no rock but the Rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition; and once, when in extreme pain, he cried out, 'O death! where is thy sting?' At length, after languishing about a fortnight, he breathed his last on the 13th of October, and was buried by the side of Mr. Fountain." Mr. Carey preached a sermon on the occasion of his removal, from John xxi. 19, "This spake he, signifying by what death he should glorify God."

Whilst death was thus thinning the ranks of the missionaries, the survivors continued to labour with unremitting diligence and inextinguishable zeal. In the evening, they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with derision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which

they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the brahmins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto almost regarded them as demi-gods. Some, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it, distributing thousands of tracts, and leaving copies of the New Testament in such places as appeared most eligible. One day Mr. Ward was detained by a police officer, on the ground that he was acting in opposition to the views and wishes of the East India Company, in causing the natives to lose caste. But he assured him that the papers he distributed were entirely religious; and on his offering to sign them with his own name, he was immediately liberated. The tracts thus signed were sent for examination to Calcutta, where some persons alleged that it was improper to attack the religion of the natives; whilst others contended that there was nothing more in the papers than had been invariably tolerated in the Roman catholics, residing in the Company's territories. The subject was, therefore, dropped, and during the administration of marquis Wellesley, nothing more was heard respecting it.

In 1802 the missionaries had the satisfaction of baptizing a native who had previously renounced his caste, of the name of Syam Doss. He had occasionally heard the gospel in the streets and lanes of Serampore, and was, at length, induced to come to the mission-house, where he confessed himself to be a great sinner, and stated his conviction that salvation was not to be found in the

religion of the Hindoos. On his appearing before the church, he said that he was born a caesto, but lost his caste in consequence of having become acquainted with a feringa woman, with whom he had lived about thirty-five years in a criminal manner, but since his arrival at Serampore he had been publicly married. After hearing the truth in the streets two or three times, he was led to muse continually upon the death of Christ as suffered for sinners, and this sacrifice he now avowed as his only hope and plea for salvation. Subsequently to his baptism, he proved to be a simple-hearted and truly pious character, and was made instrumental in the conversion of one of his countrymen. It is painful to add, that, in the autumn of the same year in which he solemnly dedicated himself to the service of the true God, he was cruelly murdered, in returning from a part of the country where it was hoped that the Sun of righteousness had begun to rise upon the benighted population, with healing in his wings.

About the same time that this convert was admitted into the church, a brahmin came to Serampore, stating that he lived with Dulol, the famous leader of a new Hindoo sect, of the origin of which the following particulars have been communicated by Mr. Marshman :—

"About forty years ago, a man, by birth a cowkeeper, gradually attained to considerable reputation by pretending to cure diseases. The natives are surprisingly credulous on this subject; charms, incantations, holy water, &c. being in the highest repute among them. This man, pretending to much sanctity, drew a great number of people to him, who were afflicted with various disorders. To

these he gave his choron amreeta, or amreeta of his foot, taken, no doubt, from some neighbouring ditch; and with this potion he added his blessing, telling his patients to disregard all debtas, to believe in one God, and to obey their goroo, or teacher, as he took it for granted that they would henceforth regard him in that character. Among the great number of those who drank the water of immortality from his foot, some individuals, of course, recovered. This appearing to them as the evident effect of the man's benediction, attached them completely to his interest; hence they chose him for their goroo, and were liberal in their presents to him. His fame, gradually increasing, drew people from all parts of the country, and laid the foundation of a sect which now includes some thousands. The leader died, but his widow, desirous of preserving so lucrative a concern for her son, dispensed the choron amreeta herself, till he attained to years of maturity. This son, named Ram Dulol, has settled at the village of Ghospara, on the opposite side of the river, about eight miles beyond Chinsurah, and twenty above us. Here he lives almost in the style and splendor of a rajah, liberally supported by his devotees, who assemble there from all parts of the country, several times in the year, and seldom come empty-handed. I have heard that some of them present him with a hundred rupees at once.

" His disciples seem to have but few distinguishing tenets: the principal are, that caste is nothing, that the debtas are nothing, and that the brahmins are nothing. To the power and influence of the latter, Dulol has succeeded; but in the first two points they are by no means consistent: for

though they assemble and eat together every year, yet they dissemble the fact, and retain their rank in their respective castes and families; and, while they profess to despise the debtas, they continue their worship, to which they give the name of 'outward work.' They retain the horrid idea, that God, being in us, is the author of every motion, and consequently of all sin. This sect, however, may be considered, in some degree, as a furtherance to the gospel; as the chains of superstition are, to a certain extent, loosened by them."

The brahmin, who had been sent to Serampore by Dulol, informed the missionaries that his master had desired him to get baptized first, and then to inform them that he himself would follow, and bring with him several thousands of his disciples. The brethren, therefore, though disregarding this idle tale, resolved to pay him a visit; particularly as Kristno, Gokool, and some others, who were formerly of this sect, gave it as their opinion that if the gospel were only preached at Ghospara, it would be embraced with cheerfulness. Accordingly, Messrs. Carey and Marshman, accompanied by Kristno, set off in a boat on this expedition, and the following day, about noon, arrived at the creek leading to the house of this far-famed personage.

Going on shore, whilst their dinner was preparing in the boat, the missionaries met with a brahmin accompanied by a few husbandmen; and one of the latter availed himself of this opportunity of asking Mr. Carey whether it were reasonable that, in consequence of a cow dying, he should be obliged to give a rupee to his own brahmin, and to be put to the additional expense of feasting four others.

Mr. Carey, of course, replied in the negative, and proceeded not only to invalidate the assumed authority of the brahmins, but also to demonstrate the insufficiency and absurdity of the Hindoo religion, and to point out the revealed will of God, in the scriptures of truth, as the only way of eternal salvation. He also distributed tracts to such of the party as were capable of reading them, and Kristno undertook to explain their contents.

About three o'clock in the afternoon they came within sight of Dulol's house, which proved to be a stately edifice, exceeding that of many rajahs, and surrounded by garners filled with grain, which, having been presented by his deluded followers, evinced the profitableness of his trade. At a short distance was a large post, erected for swinging; and a little further was a raut, or carriage with several wheels, made in imitation of that of Juggernaut, and designed for the same purposes. Dulol had been on a visit to Calcutta; but while the missionaries were conversing with a considerable number of his followers, it was announced that he had just returned, and would grant them an audience.

"In a few moments," says Mr. Marshman, "we were ushered into his garden, where chairs were set for us, and a pink satin cushion for him. The great man appeared a figure no less plump than Bacchus, about twenty years of age. Kristno stood behind us, facing his former master, with the New Testament in his hand. A few of Dulol's select followers were admitted, and the rest disappeared at a nod. The conversation was opened by brother Carey, who stated our visit to be for the purpose of having some discourse on the im-

portant subject of salvation. Dulol, in the most insinuating manner, asked what we meant by sin and hell, denying their existence, and inquiring, as God was in us, how sin could be there, since none were capable of resisting him. Much time was thus spent, in interrogations on one side, and in explanations on the other. The moment was important; for, though aware that we could not be confuted, we were fearful of his evading us; which would have been construed, by him and his disciples throughout the country, into a triumph over the gospel.

"After some time, we said, You are a master. 'Yes.' If your servants disobey you, how do you act? 'I punish them.' Then God is our master, and will punish our disobedience. 'God is not like man; he lives in us.' It is true, in a certain sense, that he lives in us; as the life, reason, and understanding which we possess are his gifts; but these have been bestowed upon us that we may serve, and not disobey him. Suppose you send a servant to Calcutta, with a large sum, to purchase a variety of articles for your use, and he go to a house of ill fame and live there on your money. Any person seeing him, and recognising him as your servant, might say, What a profligate man is Dulol! he actually keeps one of his servants at a house of infamy! But if this were said in your hearing, you would naturally reply, It is true he lives there on my money; but I gave it to him for a very different purpose, and will punish him when he returns home. 'God is not like us; he can sway the mind; and, therefore, it is impossible to draw a parallel.' We grant it; but, for the sake of argument, we will

suppose you equally capable of influencing the mind of your servant. If then you, after solemnly warning him of the consequences of disobedience, turn his mind, which was not previously disobedient, and incline him, who would otherwise have been unwilling, to spend your money in lewdness and intemperance, will not people naturally exclaim, What a villain is his master! Now it is in this way that you represent the Deity, when you assert, that he, being within us, causes us to commit those very crimes which he has forbidden under the severest penalties.

" This statement quite disconcerted Dulol; who, indeed, attempted several evasions, but altogether in vain. Brother Carey then told him, that God had sent his word hither, to reveal the true way of salvation, and that we had brought a copy for his acceptance. At this he was evidently disconcerted, as if convinced that the mere taking of the book would be a virtual abandonment of all his pretensions. He therefore said, " This is the first time I have seen you; and though your words are very good, we must be better acquainted before I can receive your book." Seeing it would be in vain to press him, we withdrew, telling him that we should be happy to see him at Serampore; that our wish was only to examine, in a free and candid manner, for the sake of discovering divine truth; and that as we had found the word of God a sovereign remedy when we ourselves were sick unto death, we were naturally solicitous to introduce it to others, whom we knew to be labouring under the same disease. And thus, in mutual good humour, we parted."

CHAPTER IV.

Disregard of Caste.—Anxiety of some for Religious Instruction.—A Missionary Conflict.—Sufferings of the native Converts.—Visit to Saugur Island.—The Converts Juggernaut and Pitambura Singhu.—Mr. Lassar's Aid in Translation.—Threatened Interruption.—Dreadful Revenge.—Suttee.—The Convert Seeboo Roy.—Difficulties.—Second Visit to Bootan.—The Convert Futick.—Sudden but Hopeful Death.—Printing-Office consumed by Fire.

THE missionaries now discovered, that numbers of the Hindoos, though they did not abandon their castes, despised them in their heart, and even spoke of them with contempt. Mr. Carey met with a brahmin, who told him, that he had read some part of the bible in English; that he paid no regard to the Hindoo idols; and that there were several others of the same caste as himself, who were of similar sentiments. To show his contempt of Hindooism, he set his foot on the gaytree, or sacred verse, which none but a brahmin may proncunce; and afterwards he took the poito from his neck, and wound it round his great toe. He mentioned the manner in which he had talked with the brahmins about consecrating a stone, and setting it up as a god; and certainly his reasoning, though sarcastic, was not inconclusive:

"You know," said he, "that this is a stone; a workman cut it into its present form; before it was thus shaped it could do nothing, and can you suppose that the labours of a stonecutter can invest it with divine power?" "No," they replied, "but the priest anoints it, and pronounces the words of consecration, upon which the divinity enters into it." "Well," said he, "if you have power to invest a stone with divinity, I should think you could turn a man into a deity. You see I am a poor man, and suffer much distress in the world; but a stone meets with no trouble: besides, I can not only speak, but eat the sacrifices, which a stone cannot. Now, why not turn me into a god? If you could do this, it would be an act of charity; for I should get rid of all my troubles, and be happy at once. Besides, being a man and a brahmin, I have the first claim upon you."

The missionaries diligently visited various places, and among them was Luckpool, in the district of Jessore. Here were about two hundred persons, Mussulmen and Hindoos, many of whom appeared dissatisfied with their superstitions, and desirous to hear the gospel. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations. After discoursing for three or four hours, he observed that they must be weary, and proposed retiring to his boat. To this they readily acceded, but they followed him to the water-side, and while he lay down to sleep, entered into close conversation with one of his attendants. In about two hours he arose, and resumed his work, and after another discourse, his hearers retired to a veranda, where they spent the evening, sitting

around their visitors, and asking questions respecting Christ, the resurrection, and the future state. Neelo, their goroo, or teacher, was a grave elderly man, who, it was said, had always been so distinguished for his meekness that he avoided the very spot which had been the scene of a quarrel; and whenever his followers became fretful, desired them to bear all with patience or not to come to him. He seemed to hate the whole brahminical system, and recommended the gospel to the people, as the revelation he had encouraged them to expect.

Returning from Luckpool, Mr. Marshman visited another famous goroo, named Seeb Ram Dass, who had rejected idolatry, and was said to have about twenty thousand followers. The old man was sitting in the shade, on a blanket, attended by a few of his disciples. A conversation more than two hours in length then took place, and he was presented with a New Testament. He afterwards conferred with the two converts till nearly midnight. To what was advanced he listened with apparent approbation, and expressed himself satisfied as to its truth. But subsequently he seems to have cautioned his followers against these doctrines.

The course of the missionaries, like that of ministers in every age, was one of mingled trials and success. The result of what Mr. Ward calls "a missionary conflict," was, however, encouraging. "I was one day," he says, "sitting among our native brethren at the Bengalee school, hearing them read and explain a portion of the scriptures in turn, when a venerable, grey-headed, and well-dressed brahmin came, and standing before me,

said, with joined hands, and in a supplicating tone of voice, 'Sahib! I am come to ask an alms. Yes!' said he, hastily, and beginning to weep, 'I am come to solicit an—alms.' As he continued standing, with his hands in a supplicating posture, and tears falling from his eyes, I requested him to explain his meaning, observing that his appearance did not convey the idea of his wanting any pecuniary assistance. Being pressed on this subject, he, at length, entreated me to give him his son, pointing at the same time into the midst of our native brethren. On asking to which of the pupils he alluded, he pointed out a young brahmin, named Soroop, and, setting up a plaintive cry, said, 'That is my son!' We now endeavoured to console the old man, and at length persuaded him to sit down upon the veranda. Here, however, he began to weep again, and said, that the youth's mother was dying with grief, and that if he would only go home and see her, he should be at liberty either to remain there, or to return again, according to his own inclination. I asked his name and place of abode; and he said he lived about twenty-eight miles off, mentioning the name of the village. I told him, that since his son had come among us, no control had been exercised over him, and that he was now at full liberty to act according to the dictates of his own mind. On my saying this, he appeared completely overcome, and threw himself at my feet, thanking me with a flood of tears. I prevailed upon him to rise, and endeavoured to assuage his grief; but, at the same time, asked him how he could bear the thought of taking his son back into Hindooism, and leading him to hell, now he had begun to

think about Christ, and was learning the way to heaven? At all events, I told him, Soroop must remain with us during the night, that his mind might become perfectly calm, and that he might pray for Divine direction; and then, in the morning, if he would come, and his son chose to go with him, no obstacle should be thrown in his way. The old brahmin, however, seemed very reluctant to agree to this proposal; observing that Soroop's poor old mother was really dying with grief—and if he would but go—and, if he did not like to stay, he might write a deed of separation for the preservation of their caste, and that then he might do as he thought proper. I told him, if his son were a child, he might lay his commands upon him; but that, having attained to the age of nearly twenty years, he ought to be allowed to choose a religion for himself. To this the old man assented, observing that it was certainly not in his power now to effect any thing by force.

"After some time the brahmin called his son aside, and set up a lamentable cry, weeping over him, and earnestly entreating him to comply with his request; so that I was much afraid lest the tenderness and excessive grief of the old man should overcome our pupil. He, however, appeared firmly resolved not to go, and when his father was going out, after consenting that he should remain with us during the night, he went up to one of our aged brethren, and fell at his feet, assuring him that he would not return home; for that, if he did, he should inevitably go to hell. Going out at the door of the school-house, I found that the old man had fallen down in an agony of grief, and that some of his disciples were raising

him up, and endeavouring to persuade him to go with them. I also tried to moderate his grief, and at length he got up and walked away with his disciples.

"The next morning a number of people assembled at the school with Soroop's father: the son, however, persisted that he would not return home now, but said he would go soon, meaning after he should have been baptized. At length a person, who seemed to be a particular friend of the old brahmin, inquired whether Soroop had eaten among our brethren, and was answered in the affirmative. Finding, therefore, that he would not go, and that he had already lost caste, they were under the necessity of departing without him; though the old man declared that he would never return to his habitation without his son, but would rather lie down and die in Serampore." Soroop was afterwards admitted into the church by the rite of baptism, with two other young natives of the writer caste. And there is reason to suppose that the illness of his mother was a mere pretence to bring him again into the snares of idolatry.

The faith and patience of the converts were indeed often severely tried. In Calcutta, multitudes of the natives followed them in the streets, clapping their hands, and loading them with insults. One day, when several were in a neighbouring town, they were assailed with great violence, and even threatened with death, should they return. One, who resided in a distant village, was seized by the chief Bengalee man of the place, who bound his hands, and dragged him from his house, while all the villagers hissed him, threw dirt and cow-dung on him, clogged his face, eyes, and ears

with the latter, and kept him tied up to the pillar of an idol temple, in this state, for several hours. Other serious inconveniences were also suffered. The converts could scarcely obtain ground to build on, or even a house to rent. One of them, after going about for two or three days, and wandering over the whole town, at last persuaded a woman to let him have a house; but when she heard that he was a brahmin who had become a christian, she insulted and drove him away. As to marriage, their difficulties were many. Some appear to have had more than one wife at the time of their conversion, and thus circumstances arose of great delicacy and difficulty.

In January, 1804, Messrs. Chamberlain and Felix Carey, accompanied by two native converts, went to Saugur island, the furthermost point of land where the river and sea meet. As they entered the eastern creek, they were accompanied by many boats full of people, some of whom were the most disgusting sights that can well be imagined. Their hair and beards were suffered to grow, probably for years, and were never once dressed, their bodies were covered with the most odious and indecent marks, and their shame was scarcely hidden. Some of these most wretched, if not most wicked of men, had come a journey of three, four, or five months, to bathe in Gunga Saugur. The description given by Mr. Chamberlain in his journal, on his arrival here, is striking:—" Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming everywhere! Multitudes, multitudes! Removed from the boats, they

had pitched on a large sand-bank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazaars, &c. &c.; many sorts of trades going on, with all the hurry and bustle of the most populous city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing and making salams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this they say cleanses them from all sin: this is very great holiness! In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed. But the Company have now placed sepoys along the shore to prevent this."—"I began our work by accosting a man, and asking him why he was come hither; and then set Felix to carry it on. The people were very attentive, made their salams to us, &c. A brahmin, with whom we had much conversation, went with us to the boat, to whom we gave some papers and a testament. He appeared to be a man of understanding. We stopped opposite our boat. Felix spoke to many, and I tried to speak to a number more. We gave

away a great quantity of papers, but with no small difficulty, the press being so very great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Krishno talked to the people, and I gave out the traets and books, and endeavoured to speak, as I was able. Never had I greater satisfaction than in this work. The attention of the people to that whieh was spoken, their eagerness for the books, together with their peculiar eireumstanees, having never heard of the Saviour before, gave me sueh satisfaction of mind that I cannot express. I would not ehange my situation with the greatest lord in the world. I suppose the people were searcely able to understand me; but one occurrence eneouraged me. Two respeetable people came, whom I began to address; and I was enabled to speak with some liberty respeeting the death of our Saviour. They heard with great attention, and seemed mueh affected: I saw tears standing in the eyes of the oldest man, and falling down his eheeks. The lowest computation of the people here is one lack, or 100,000, and perhaps two lacks is nearer the truth. Most of the people to whom we gave books came from parts of the country where the word of life had never been seen, and the news of salvation never was heard. It is reported that the tigers have taken several people away; and though the Hindoos are some of the most timid people on other oeeasions, yet now they seem fearless. Multitudes are eneamped in the jungle, exposed to the ravages of savage tigers every moment."

There was now a great inereaes of the number

of natives who came to Serampore, inquiring after truth. In 1805, about thirty were received into the church, besides several Europeans, and of these ten were baptized in one day. Seven or eight appeared to have been impressed chiefly by the reading of a New Testament and some small tracts, left in their village about four years before, though till lately they were unknown to the missionaries, and therefore it may be fairly expected that these books were useful in other instances. Among these villagers was Juggernaut, a byragee —a name denoting that those who bear it are without passions—who lived entirely on the gains of his imaginary holiness. Once, when he visited the temple in Orissa, the lord of the district, as a token of respect, clasped him round the neck, placed him by his side in the public assembly, and offered him land if he would take up his residence there; but Juggernaut replied, that, without Gunga-water, it was impossible for him to live. But in his experience the gospel appears to have been mighty through God. At the time Mr. Ward was distributing tracts, and conversing in the village, he was about to commence a new pilgrimage to Juggernaut; but the boat happening to go without him, he obtained two or three of the papers, and afterwards the New Testament, which was left to be used, and was at length nearly worn out by reading. Now he hung up his god on a tree by the side of his house, destroyed his Juggernaut's chariot, and threw his byragee books into the fire. It is said too, that, being short of fuel, he afterwards, by the advice of his wife, took down the image from the tree, and having cut it in two, dressed his dinner with the half of it.

In the class of byragees, too, was Pitambura-Singhu, who, though he despised many so denominated, for their pride and covetousness, and was accounted a man of deep knowledge and clear judgment, became a kind of teacher, and had disciples who listened to his discourses, prostrated themselves at his feet, and considered him their oracle. A journey of Mr. Ward's was the means of a person obtaining a tract, who shewed it to Pitambura, but he disdainfully charged him to take it away, declaring that he had no idea of holiness coming from an Englishman. In the night, however, he reflected on the folly of his conduct, and in the morning went and obtained the tract. No sooner had he read it, than he declared to all that this was the true way of salvation, and that he would certainly go and find the European, who had given it away. Seeing the word "Serampore" at the end, he went thither, and soon after renounced caste, embraced the gospel, and was baptized. He was now appointed teacher of the Bengalee charity school, and about this time he wrote a piece in verse, called "the Sure Refuge," which was, and still is, very useful. Three persons date their convictions of the truth of christianity to its perusal.

His conduct was exemplary, and in his conversation, writings, and sermons, his reasoning was very forcible. His understanding was naturally clear and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle of the pundits, or learned teachers. They therefore commonly avoided an encounter with him; the keenness of his words they could not bear. He was advanced in years when he came to Serampore, but so long

as he could hold a pen he was usefully employed, and, towards the close of his career, in writing the life of Christ, in verse; but though he went through a good part of it, he could not finish it, and the deficiency has since been supplied by another hand.

Addressing Mr. Ward in the midst of his illness, he said—" I do not attribute it to my own wisdom, or to my own goodness, that I became a christian. It is all grace! It is all grace! I have tried all means for the restoration of my health; all are vain: God is my only hope. Life is good, death is good: but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, " I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the gospel by every means in my power, but they refused. I am therefore weaned from them all. I can only pray for their salvation!" Many of the native converts stood around his bed, to whom Mr. Ward recommended the dying counsel of the venerable christian as most weighty and solemn. He now continued gradually to decline, but as his affliction increased so did his patience and resignation. He would say, with a moving and child-like simplicity, " He is my God, and I am his child! He never leaves me; he is always present!" Alluding to the introduction to several of the Epistles, " Grace be to you, and peace from God our Father and from the Lord Jesus Christ," he said, several times, " Peace! peace! I now find in my own heart that peace!" About two months before his death, having perceived in his wife a change of mind respecting the gospel, he

began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual guide; desired her, after his death, to reside wherever her spiritual interests would be best secured; and, above all, entreated her to make Christ her refuge, that ultimately they might meet again in heaven.

On the morning of his death, he called the native converts to come and join in praise. While they were singing a hymn, the chorus of which is, "Eternal salvation through the death of Christ," the tears of joy ran down his dying cheeks; and at that moment, his happy soul departed, leaving such a smile on his countenance, that it was some moments before his friends could convince themselves that he was really dead. This venerable man was about sixty years of age.

The widow of this departed christian was led by his patient resignation and happy death to embrace the gospel.

The translation of the scriptures had long engaged the attention of the missionaries, and, indeed, Mr. Carey had scarcely arrived in India, when his heart was set on the accomplishment of that important work, for the immense population of China. A valuable auxiliary now appeared in a person named Lassar, who, born at Macao, had imbibed the colloquial dialect of China in his early years, and had afterwards studied most assiduously under two masters. So ardent was his thirst for knowledge, that he added a part of the night to the hours of the day, which were fully occupied in the important pursuit. About the age of twenty-three his mind was directed to mercantile

engagements, but he was discouraged and embarrassed by his first effort. This, however, was the means of introducing him to Dr. Buchanan and Mr. Brown, who engaged him to assist in translating the scriptures into Chinese, and proposed that he should reside at Serampore, on condition that a missionary and three youths should enter on the study of that tongue—an offer which was promptly accepted. His qualifications rendered him truly valuable. "When I have seen him," says Mr. Marshman, "sit nearly three hours at once, calling over, perhaps for thirty days successively, the same words and phrases, and noticing with the utmost nicety, and no small severity, variations in the sound which I was not capable of observing, I have been surprised, and have said to myself, 'What can induce this man to persist in a course of labour, from which I myself shrink back, who have been for so many years engaged in the work of teaching, and am urged to faithfulness and diligence by the voice of conscience, and the desire of promoting the cause of Christ? If he were to save himself this trouble, who would know it? who would detect his unfaithfulness? What a contrast do this man's diligence and decision form to the sloth and flexibility of every other Asiatic teacher I have yet been under!"

In the midst of devoted labours, however, the mission was threatened with serious interruption. On the arrival of two missionaries with their wives at Calcutta, some demur was made at the police-office as to their proceeding to Serampore, and Mr. Carey was informed next day, by one of the magistrates, that, "as the East India Company did not think proper to interfere with the pre-

judices of the natives, it was the express desire of the governor-general that he and his colleagues would not. The request, on being explained by the magistrates, implied that they were not to preach to the Hindoos, nor suffer the native converts to do so; nor were they to distribute religious tracts, or employ others in their circulation; in short, they were not to adopt any means to persuade the natives to embrace christianity. But these restrictions were afterwards lessened, and honourable testimony was borne to the character and conduct of the missionaries. Meanwhile, those who had just arrived had reached Serampore, where they were under the protection and patronage of the crown of Denmark, and in consequence of the representations made to the British government, were allowed to remain.

An event now occurred more than ordinarily solemn and impressive. Three persons from Luckpool, who had long professed to believe the doctrines of christianity, but who had hitherto declined an open profession of them, came on a visit to Serampore. In conversing with one of them, named Sookur Bishess, the brethren solemnly warned him of the danger of temporising in a matter of such vast importance, and assured him that if he were ashamed of the gospel before men Christ would be ashamed of him before his Father and the holy angels. He said he was fully convinced that there was no other way to heaven, but by the atonement of Jesus, and that if he thought himself near death, he would immediately and openly avow himself as his disciple. He was then reminded of the uncertainty of life, and earnestly intreated to consider whether his unwillingness to

make a public profession of the truth, did not proceed from a secret attachment to his sins, or to his fearing the ridicule of men more than the wrath of God. Little, however, did those who expostulated with him so faithfully, imagine that he would so soon and so awfully realize the truth of their observations. Only six days after his return he was murdered in his own village, with circumstances of peculiar barbarity. It seems he had for some time been carrying on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers who infested that part of the country, and seemed to bid defiance to the constituted authorities. Such, indeed, was their consummate audacity, that when one of them, who had been taken and brought to trial, was asked by a magistrate, how many men he had killed in his life-time, the ruffian impudently replied, "Ask a fisherman how many fish he has caught in his lifetime!" These men had been long determined to take an ample revenge on Sookur Bishess, and on hearing that he had just come back from Serampore, where they conceived he had obtained a sum of money from the missionaries, they, one night, beset the house where he and the woman were, and after bringing them out bound, set fire to the premises, and threatened to throw him into the flames, unless he would instantly show them where his treasure was concealed. Hoping, probably, to make his escape, he led them to a tree at some distance, and told them to dig beneath it. After labouring for some time, they discovered that he had deceived them, and immediately resolved to sacrifice his life to their resentment. Accordingly, one of them pierced him through with a spear; a

second wounded him severely across his breast, and a third severed his head from his body!

In 1807, the missionaries received the painful intelligence that a woman was to be burnt with the corpse of her husband, at a short distance from their premises. Several of them, therefore, hastened to the spot; but, before their arrival, the funeral pile was in flames, and exhibited a horrible spectacle. The spectators also evinced the most brutal indifference and levity, whilst the poor creature was burning alive before their eyes; so that it appeared as if every spark of humanity had been completely extinguished in their breasts by this horrid and revolting superstition. "That," says Mr. Marsham, "which added to the cruelty was the smallness of the fire, which did not consist of so much wood as we consume in dressing a dinner! I saw the legs of the unfortunate victim hanging out of the fire whilst her body was in flames. After some time, they took a bamboo, ten or twelve feet long, with which they pushed and beat the unconsumed corpses, as we would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they struck them repeatedly with the bamboo, in order to break the ligatures which fastened them at the knees. At length they succeeded in bending them upwards into the fire; the skin and muscles giving way, and discovering the knee-sockets bare, with the balls of the leg bones! A sight which I need not say made me thrill with horror.

"Turning to a young brahmin, who was the principal actor in this horrid tragedy, I told him that the system which allowed of these cruelties

could no more proceed from God than darkness from the sun; and solemnly warned him that he must hereafter appear at the bar of God, to answer for this inhuman murder. With a savage and contemptuous grin, he replied: 'I glory in it, and feel the highest pleasure in performing such a ceremony.' I then turned to the people, and on my beginning to expostulate with them, one person remarked, that the woman had sacrificed herself of her own accord, and had ascended the pile as a matter of pleasure. 'Why then did you confine her down with that large bamboo?' It was replied, that this was necessary, to prevent her from running away. 'What!' said I, 'would she have run away from that which she considered a pleasure?' I next addressed a youth of about nineteen, who had been induced to set fire to the funeral pile that was to consume both his parents. 'You have murdered your mother,' said I; 'your sin is therefore very great, though the guilt of the brahmin who urged you to the perpetration of such a deed is still greater. How will you bear the reflection that you have destroyed your only surviving parent?' He seemed to feel the force of what was said to him, as his eyes were suffused with tears; but, just at this instant, that hardened wretch, the brahmin, rushed in and drew him away.

"You expect, perhaps, to hear that the unhappy woman thus immolated was the widow of some brahmin of high rank. She was, however, merely the wife of a barber at Serampore, who had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this vile superstition aggravated the common

miseries of life, and left these children stripped of both their parents in one day! Nor is this an uncommon case. It often happens to children far more helpless than these, and in some instances to children possessed of property, which is then left, as well as themselves, to the mercy of those who have decoyed their mother to their father's funeral pile!"

About the same time, a Hindoo, named Seeboo Roy, was summoned out of time into eternity, and appears to have died with unshaken reliance on the doctrines of the gospel. His attention to divine things was excited, in the first instance, by some tracts, which he had obtained at one of the great assemblies of his countrymen, and he afterwards went for further instruction to the missionary station at Cutwa. Here he seems to have been satisfactorily convinced of the truth of christianity; and, as he possessed considerable influence in his own village, he opened his house for the worship of Christ on his return thither, and affectionately recommended the word of God to his neighbours. Being suddenly taken ill, his friends came to see him, and earnestly exhorted him to call upon Doorga, and other idols, but he declared that he neither could nor would do any such thing. He earnestly intreated that they would take him to Cutwa, saying, "If I do not go thither, I shall never be well." He also begged of his wife that his remains might be buried; and, in conversing with those who had been in the habit of meeting with him on the Lord's day, he solemnly charged them not to forsake the assembling of themselves together, nor to cease from proclaiming the glories of the Redeemer. "I am going," said he, "but

we shall soon see each other again." He also spoke to his wife concerning the satisfactory nature of his hope in Christ, and the vanity of all other ways of salvation; and, in consequence of listening attentively to his observations, she was enabled to bear the moment of separation with a degree of calmness and fortitude, instead of beating her forehead and uttering the most piercing cries, according to the custom of her countrywomen. After the death of Seeboo, however, his relations insisted on burning the body, threatening that if the widow refused, they would have nothing more to do with her; and as she had no where to go, and no resource, she was compelled to submit, notwithstanding her husband's solemn injunction to the contrary.

The missionaries now received some cheering accounts from Malda, where the native preachers, who had for some time been labouring in that district, were heard with considerable interest, and treated with the greatest kindness by their countrymen, who sometimes attended their religious services in bodies of five or six hundred, when no Europeans were present. At Jessore the converts were formed into a regular church, of which two natives, named Ram Mohun and Kawnee, were chosen deacons. At Cutwa, Mr. Chamberlain, and several of the christian natives, laboured with unremitting diligence and considerable success. The aspect of affairs at Dinagepore was also promising. And though, at Serampore, the missionaries lamented that they were placed under some restrictions, yet they proceeded with unabated ardour in translating and printing the holy scriptures; and, on the whole, their efforts to promul-

gate the glad tidings of salvation were but little diminished.

In May, 1807, a petition to government for leave to erect a new chapel in Calcutta, was signed by one hundred and fifteen of the inhabitants of that city, and was favourably received. The utmost exertions were, therefore, used to complete this edifice, which (including the veranda or portico, designed for the accommodation of the natives, whose religious scruples would not permit them to enter the building itself,) was designed to be seventy feet square, and to have galleries on three sides.

Several Europeans too corresponded with the missionaries, and afforded pleasing hope that a work of grace had been commenced among them. One of these had been reproved for his profane language by a converted Hindoo in Calcutta, and from that time became seriously anxious concerning his salvation. Another, on visiting Serampore, and going with Mr. Chater to see some of the baptized natives, was overwhelmed with shame, whilst contrasting their attainments in divine knowledge with his own ignorance. And a third was led to see and confess the necessity of a change of heart, in consequence of his conversation with a serious young lady, whom he afterwards married. "We are acquainted," says Mr. Moore, "with nine or ten other persons in Calcutta, most of whom we knew not four months ago, but who now afford us sanguine hope."

"Soon after this," says the editor of the Brief Narrative, "an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary

triumph. A tract, which had been printed in Bengalee, and which, in that language, contained nothing offensive, was put into the hands of a native, to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mohammed a tyrant, &c., which, it was alleged, would irritate his followers; and, though no such effects had been produced, yet, a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but, being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have terminated here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of christianity in India. In consequence, however, of an explanation, and the presentation of a respectful memorial to the governor-general, the most serious part of the proceedings was formally revoked. On this occasion, two of the missionaries waited on his lordship, to thank him for the candour with which he had attended to their memorial; to which he replied, that nothing more was neces-

sary than a mere examination of the subject; on which, every thing appeared in a clear and favourable light."

As, however, two other tracts, besides that in Persic, had been considered objectionable, it was requested that the missionaries should print nothing of the sort in future, without previously submitting the copy to the inspection of government. Considerable difficulties were also experienced, for a time, by the missionaries; who were prohibited from preaching to the Armenians and Portuguese in Calcutta, and were no longer permitted, even occasionally, to officiate among the soldiers in Fort William. The enemies of religion, of course, began to exult; its friends were discouraged; and it was currently reported that the Baptist missionaries would be driven from India. By the good providence of God, however, these heavy clouds were gradually dispersed.

Towards the latter end of the year, several of the native brethren were diligently employed in preaching the gospel in the neighbourhood of Goamalty; and from the journal of two of the labourers, named Deep Chund and Ram Presaud, it appears, that, travelling through a considerable number of villages, they daily addressed their countrymen on the great concerns of salvation. At a place called Purneah they preached two days successively, in the market-place, to great multitudes, some of whom listened with the most serious attention, whilst others slighted and derided the word of life. "In the latter part of our journey," they observe, "the gospel was a new sound, and vast numbers heard it who never heard before, and may never hear again, or know its intrinsic value, till they see

the Son of man coming in the clouds of heaven. We suffered much affliction; but God supported us, and enabled us to proclaim the Saviour's love to many thousands. May he give it success, so that we may meet some with joy hereafter to whom it may have proved good news indeed!"

Toward the latter end of January, 1808, Serampore was taken by the English, on the ground of a rupture between Great Britain and Denmark; but this event made no difference in the situation of the missionaries.

In 1809, Messrs. Robinson and W. Carey, jun., accompanied by two of the native converts, Sebukram and Ghorachund, made a second attempt at forming a settlement at, or near, Bote-Haut, near the Bootan country, on the borders of Thibet. On the 25th of March they arrived, after a fatiguing journey on horseback, at Barbaree, where they passed the sabbath; and on Monday evening they were within two miles of Bote-Haut. Here they were desirous of procuring an eligible spot of ground for the erection of a house, but could find none that was secure from inundation in the rainy season. On the 28th, a large market being held at Bote-Haut, they sent their two native companions thither, in quest of intelligence. These were treated with the utmost civility, both by the Booteas and Bengalees; and the katma, or chief magistrate of the place said, that if the missionaries chose to write him a letter, expressing their wish to visit Bote-Haut, he would send them an invitation. This hint was of course attended to by the missionaries, who addressed a note to the katma the following day; and, in the course of a few hours, they received a reply, in which the

magistrate invited them to "come and stay with him a few days, and tell him all their joys and sorrows."

On the 30th, after breakfast, they arrived at Bote-Haut, where they met with a very cordial reception from the katma, and the next day were formally received into his friendship, by a peculiar ceremony; on taking leave, they returned to Barbaree, where a spot of ground was promised for the erection of a habitation. Here, however, the two native converts were taken so ill, that Mr. W. Carey was under the necessity of returning with them to Dinagepore: and Mr. Robinson himself, in consequence of fatigue, and an imprudent exposure to the sun, was afterwards seized with a fever, which endangered his life; though, by the Divine blessing on the means prescribed, he was mercifully restored to health.

On the 21st of March, 1810, Mr. Robinson returned to Barbaree, from which he had, for some time, been absent, on account of severe indisposition; and, in a letter addressed to Mr. Marshman, he says, "I have now had preaching at my house three sabbaths. On the first, my hearers were few and inattentive: on the next I suppose there were forty men present, besides a number of women; and some heard with attention. Last Lord's day we had more, both males and females; so that the house was filled, and, before I had done, numbers had collected about the door."

In January, 1811, Mr. Robinson returned to Barbaree, after a visit to Serampore, (in consequence of the death of Mrs. R.,) accompanied by Mr. and Mrs. Cornish, two members of the Baptist church at Calcutta. They arrived on Saturday,

the 19th; and during the following Monday and Tuesday, they were employed in arranging various articles, and in writing to the soobah of Chemerchee, requesting permission to pay him a visit. The letter was to have been sent off the next morning, and they hoped, in about a fortnight, to have obtained an introduction into Bootan. "But," as Mr. Robinson justly remarks, "we know not what a day may bring forth!"

On Tuesday night, about twelve o'clock, the house of the missionaries was attacked by an armed band of fifty or sixty robbers; and the total loss, in property of different kinds, was supposed to amount to two thousand rupees, or about two hundred and fifty pounds."

Dreadful and appalling, however, as was this disaster, the providence of God was clearly manifested on behalf of his servants, who all made their escape from the house, except Mr. Cornish's little apprentice girl, Jannetta, who concealed herself in the store-room.

In addition to the loss of his property, Mr. Robinson had, on this melancholy occasion, received no fewer than four wounds; one on his right knee, one on his left arm, one on the abdomen, and another on the breast; and had not the spear struck against the bone, the last of these would probably have proved mortal. The wound in Mr. Cornish's side might, also, have been fatal, had it not been for a similar circumstance. In this distressed state, and with scarcely sufficient clothes to cover them, they set out on Wednesday morning for Dinagepore; and arrived there at the end of three days, after experiencing many difficulties. At this place they were received in the most

affectionate manner by Mr. and Mrs. Fernandez, and other friends, who supplied their wants with the utmost promptitude, and exerted themselves unremittingly to sooth their distresses. Though the robbers for some time eluded the arm of justice, they were at length taken and brought to punishment. Three of them were hanged; several were condemned to perpetual imprisonment, and thirty-nine lashes with the kora; the others were imprisoned for a stipulated time, and scourged in the same manner; and all of them were condemned to hard labour.

An eminent Hindoo christian named Futick, who had been instrumental in the conversion of his mother, his sister, and three of his neighbours, died about this time at Serampore with a hope full of immortality.

"Futick came down from Dinagepore," says Mr. Ward, "with a disorder upon him, which was never wholly removed, though he was better at some times than at others. For many months before his death, he was much afflicted; yet, in all his afflictions, he never appeared to think worse of the gospel, nor was his faith in the saving power of Christ diminished by any of them. We have recently witnessed a case, however, the very reverse of this. A female who had professed to believe in Christ, but who had, for some time, appeared to be a suspicious character, attributed the severity of her sufferings in a protracted illness, to the anger of the gods whom she had abandoned, and at last put a period to her own existence!

"A little before the last heavy return of his affliction, he seemed considerably better, and did some business in the printing-office. During this

state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmins, and others employed in the office, warning them against persisting in their rejection of the gospel. Some who heard him supposed that he might be bearing his last testimony for God to these hardened men; and this proved to be the fact, as in a day or two afterwards he was taken ill, and every one who saw him perceived the most unequivocal symptoms of his approaching dissolution.

"On the evening before his death I called upon him, and found him conversing with his mother on the subject of worldly-mindedness; warning her against it, and urging the necessity of her being prepared to die. Not being able to stay long, I went home, but, according to promise, returned between nine and ten o'clock the same evening. Futick was then worse, and the rattling in his throat might be heard to a considerable distance; yet he was sitting up, and, on seeing me, he briefly recapitulated the incidents of his life, subsequent to his conversion.

"After a short pause, I asked him respecting his present prospects and his hope of salvation. The dear man, collecting all the breath he could, said, with peculiar force and emphasis, 'I have not a doubt of obtaining salvation by the death of Christ.' On my inquiring if he had any uneasiness about leaving the world, he replied by quoting that beautiful passage, 'Blessed are the pure in heart, for they shall see God!' and added some very appropriate reflections on the vanity of all creature enjoyments.

"Some of the native brethren sat up with him

during the night, and about one o'clock in the morning he was asked whether they should sing. He answered in the affirmative, and they continued singing for some time. About half-past five, Kristno engaged in prayer, and, almost immediately afterward, Futick's happy spirit was wafted to the realms of bliss."

The members of the infant church at Goamalty had, for a season, a large portion of affliction. Mr. Mardon for some time was deprived of his voice; and both he and Mrs. Mardon were very ill for a long time, and obliged to leave the station, in order to obtain medical assistance. The natives wept on their departure. There was also much affliction among them; so that, for the greater part of the season, they were unable to engage in any active labours. "But to show," as Mr. Mardon says, "that success does not depend on the strength and exertions of poor mortals, the Lord continued to work among the heathen for his great name sake." They had begun with only seven members; but Mr. Ephraim Burford, who had engaged in the indigo business in the neighbourhood of Goamalty, joined them by dismission from the church at Serampore; and, on one Lord's-day, four others were baptized; viz. Mr. Johnson, (an assistant in the indigo works,) and three natives, which made their number twelve. Mr. Mardon also speaks of several more, of whose conversion he entertained great hopes, and of two persons, in particular, who had died, and whose death was attended with some circumstances peculiarly affecting.

One of these was a byragee, of the name of Subhasingha, of the rajpoot caste, who was going

on a pilgrimage to the temple of Juggernaut. Mr. Mardon observing him to stop under a tree, at Goamalty, and being unable, at that time, to speak much himself, requested Kristno Dass to go and converse with him. He accordingly went, and told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said, he would take Christ for his refuge, and, instead of prosecuting his journey to Juggernaut, would stop and hear more of the word of God; believing that by this his soul would be purified. "On hearing this," says Mr. Mardon, "Kristno came to me, almost in raptures, to know what he should do. I requested him to take the man to his house, and instruct him in the way of salvation. I went over shortly after, and spoke to him a little myself. He was very attentive. In the course of the day, the native brethren, especially Kristno, conversed with him freely, and, in the evening, directed their prayers particularly on his behalf. He ate with them without hesitation, seemingly regardless of his caste; and even threw off his poita and necklace, as useless things! His body was in a very weak state. The next morning he appeared as usual, but, in a few hours, lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was Heeradee. "Nearly two months ago," says Mr. Mardon, in a letter dated September 6, "he was bitten by a mad jackal in the corner of his mouth. It is only a week yes-

terday, since I heard of it, when the natives brought him hither, to get some medicines for him. On Monday last, he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice, to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much engaged in prayer the following night. Yesterday he began to exhibit such strong symptoms of madness, that the native brethren were afraid to approach him, and, in the evening, it became necessary to fasten him down to the bedstead. Towards morning the fits of frenzy occasionally subsided, and he sedulously improved every lucid interval by engaging in prayer, or talking about the Redeemer. He was, also, manifestly favoured with the exercise of reason in his departing moments, and expired with the language of supplication on his lips. He has left a widow and two children to lament his loss."

During three of the summer-months, twelve members were added to the church at Serampore; and Deep Chund, who, for a season, had been inveigled by his countrymen into idolatrous practices, came back with every symptom of contrition, and was again received into communion, after an appropriate and affectionate address, in which he was warned to walk more warily for the future. The account which he gave of his temporary apostacy, the state of his mind under it, and the effects which had been produced by several visits from his brethren, and by a letter from the church, were extremely affecting, and proved to demonstration that conscience had not been altogether

silent, whilst he was engaging in the abominations of the heathen.

On the demise of the Danish clergyman at Serampore, the majority of the inhabitants expressed a strong desire that the missionaries might be permitted to succeed him. A petition to that effect was accordingly presented to the governor-general, and, by his lordship's permission, the parish church was, from that time, occupied by some of the Baptist brethren; who, however, declined accepting any pecuniary compensation for their services.

One of the brethren, named De Bruyn, laboured at Chittagong with considerable success. Among those who came to him for instruction, was a young man, born at Rangoon, whom he took into his house, and treated as a son, hoping that he would ultimately aid him in the promulgation of the gospel. But, at length, his conduct was exceedingly improper, and being one day reproved by the missionary with more than usual severity, he seized a knife, under the influence of passion, and plunged it into the side of his benefactor, who, after languishing a day and a night, expired; though not before he had written to the judge of the district, excusing the rash deed, and entreating that his murderer might not be punished.

A calamitous event occurred at Serampore in 1812. About six o'clock in the evening a fire was discovered in the printing-office, in a large range of shelves, filled with paper. Mr. Ward, who was writing in an adjoining room, was no sooner aware of the fact, than he hastened to the spot; Mr. Marshman afterwards arrived, but not-

withstanding their utmost efforts, the flames fearfully increased. The deeds of the premises and a complete series of accounts were saved with the greatest difficulty, and while the last attempt was making, the whole building, two hundred feet in length, was one burning mass. About midnight the roof fell in, and as the wind was then calm, the fire ascended in a straight line, and was providentially extinguished without injuring the neighbouring buildings which were very near. Other instances of the Divine interposition also appeared. Though the door which separated the press-room from the other part of the office was burnt; and though the beams in that room were scorched, such was the activity in pulling out the presses, that they were all preserved. The paper-mill too, with the matrices, moulds, and apparatus for letter-founding, were in a place adjoining the office, which the fire did not enter, and were all happily saved. In the printing-office many things were destroyed; various brass and copper utensils were melted; the thick Chunar imposing stones were split asunder; and the types ran like a stream of water along the floor; but on clearing away some of the ruins, Mr. Ward had the satisfaction to find the steel punches for the different founts in all the Indian languages, which had occupied more than ten years in making, altogether uninjured. About eight thousand pounds of type-metal were also recovered, so that three days after, the pundits and founders were set to work in a large building, which had been let for several years as a warehouse, and of which the keys had been given up but a few days before. In a few months eight different versions of the scriptures were again in

the press. The loss, amounting to nearly £10,000, was promptly supplied by the friends of religion at home and abroad; and soon, by the Divine blessing, this branch of missionary labour was again in full activity.

CHAPTER V.

Labours at Orissa.—Conversion of a Brahmin.—The Swinging Festival.—Interview with a Portuguese.—The Convert Gungadass.—The Hindoo Testament well understood.—Effects of the Distribution of the Scriptures.—Immolations at Allahabad.—A Devotee.—Additions to the Church.—Advancement of Useful Knowledge.—The Convert Brindabund.—Sketch of Rev. Mr. Chamberlain.—The Leper.—The Gospels valued.—The Rajah and his Attendants.—Improvement in Female Character.—Death of Ram Kisoon.

Mr. Peter, the missionary appointed to labour in Orissa, a few years after Dr. Buchanan's visit, attempted to reason with some of the pilgrims; and in this work he was assisted by two members of his church. One of them says, " A sepoy took me to his habitation, that I might explain the way of salvation to some men who were then on their way to the temple; and after they had listened attentively to my observations respecting the dying love of our Lord Jesus, one of the principal men among them observed, ' You speak the word of

truth, and all that you have said has struck into my heart.' Another exclaimed, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.' In other cases, the conversation was abruptly terminated, by the declaration, 'Whether we survive or not, we are resolved to see the temple of Juggernaut before we die.'"

Mr. Peter afterwards introduced the New Testament, in the Orissa language, into the temple of the idol. He gave several copies to the principal persons of the place, and one to a chief minister. On the last day of the festival he preached from Romans i. 21—23. More than a thousand persons were assembled, and three cars of the god were dragged along. The people, almost to a man, left the cars and listened attentively. Three hymns were sung, two sermons were preached, prayer was twice offered, and fifteen Orissa New Testaments and Psalters, besides many tracts, were distributed. One Oriya was insulted by his countrymen for accepting a Testament, but, unmoved by their scorn, he went his way. On this occasion, several military officers and their ladies, mounted on elephants, were present.

Some time after great astonishment was excited in Balasore, by the conversion of a brahmin of high rank, named Jugunat'ha Mookhoojya. This man, who was of a rich family, and well versed both in the Orissa and Bengalee languages, was so thoroughly convinced of the truth of the gospel, that he renounced his caste, threw away his poita, or sacred thread, and ate publicly with Mr. Peter; to whom he expressed an earnest desire for baptism. One evening, whilst the missionary was

reading and explaining to him part of the Bengalee Testament, he expressed his joy that Christ was able to dispossess Satan even of his strong holds, and observed: "The debtas are evil spirits, and the followers of Jesus have power from him to overcome the devil and all his temptations. I am growing fearless of the power of debtas, and all persecutors. I know that God alone has the power to kill, and to give life; and that without his permission neither good nor evil can befall me. If he be my Redeemer, therefore, I will not fear what man can do. Should the people of my caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus, the Son of God. From this time may I appear before all men a decided follower of Christ! I hope the Lord will receive me, and keep me for ever, as his own child: for though I am the greatest of sinners, I bless the Almighty, and will thank him for ever that he has brought me out of darkness into his marvellous light!"

The statement he afterwards made being perfectly satisfactory, he was baptized in March. After the service, an Oriya, named Khosalee, told his countrymen, both near the tank where the baptismal rite was administered, and on his way home, that their shasters were all false; but that the shaster of Jesus was certainly true.

In May, 1813, the churuk, or swinging festival took place at Calcutta and Serampore. At the latter place fewer posts were erected than usual, but among the swingers was one female. One man fell, but without injury, and another fell from a stage thirty cubits high, and broke his back. At the revival of the ceremonies some days after,

Mr. Ward saw several Hindoos in Calcutta, hanging by the heels over a slow fire, as an act of devotion. That these acts are sometimes compulsory, is evident from several natives, employed in the printing-office, entreating that they might not be dragged into these pretended voluntary practices. "It seems," says Mr. Ward, "that the Hindoo landlords, and other persons of property, insist on certain of their tenants and dependents performing these ceremonies, and that they expect and even forcibly compel multitudes every year to join the processions of the sunyasees, as they are called, who parade the streets, piercing their sides, tongues, &c. To avoid this compulsion, many indigent young men leave their houses and conceal themselves, but they are sure of being beaten when they are caught, or of having their huts pulled down. When the lands and riches of the country were in few hands, this influence of the great carried all before it, and it is still widely felt, in compelling dependents to assist in public shews, and to contribute towards the expense of splendid ceremonies. Through Divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are gradually rousing the Hindoos from this state of abject dependence on their spiritual tyrants; and thus providential events are operating together with the gospel, to produce a happy change in the great mass of the population, particularly in the more enlightened parts of Bengal."

In some of their converts the missionaries had great pleasure. One was named Deep Chund. On one occasion, accompanied by two converted natives, he found a Portuguese man sitting at his

door, and conversing with him, proposed that he and his friends should be allowed to smoke out of his hookah. The man, greatly astonished, inquired what they meant, and asked whether they, as Bengalees, would actually smoke with him. They replied that they were christians, and considered all men the children of one Father. Gratified by this, he gave them his hookah, and ordered three chairs to be brought for them, but these they declined, and they sat down on the ground. Several of the villagers had now arrived, and great numbers more were speedily collected, when a hymn was sung in Bengalee. At its close prayer was offered, and Deep Chund, with a Testament in his hand, addressed the strangers in a manner which evidently excited their interest. At length a brahmin interrupted the speaker with some opprobrious language, and mortified at the reply he received, began beating him with great violence. Deep Chund made no resistance; and when one of his companions uttered some threats, he restrained him by saying, "My brother, let us remember that we are the disciples of Him who was led as a lamb to the slaughter; and who, in the midst of his cruel murderers, looked stedfastly towards heaven, praying that they might be forgiven, when it was only necessary for him to have looked upon them in anger in order to have reduced them to ashes." At this conduct the Portuguese was greatly delighted, and most of the auditors were evidently struck by the display of a spirit so unusual. The last illness of Deep Chund was long protracted, but his faith in Christ was unshaken, and in its influence he enjoyed strong consolation.

Another convert, named Gungadass, was not an

ordinary man. He had been a brahmin of high caste, and though poor, was very respectably connected. He had long been convinced of the truth of christianity; but the tie of family and caste had kept him from making an open profession of his belief; for full twenty months he hesitated; but having then been brought by sickness to the borders of the grave, he vowed that if God would spare him, he would own his name for ever and ever: and God did spare him. The conflict with his family and friends was severe; but, through the powerful operation of Divine grace, he was victorious. No sooner was he baptized than the natives seemed to be seized with consternation. They cried out that the glory of their land was gone. His two sons beat their breasts and exclaimed that their father was dead. His kindred forsook him; and even the wife of his youth ceased to know him. With a heart yearning after them, he ventured shortly after to send a present to one of his sons; but it was instantly dashed to the ground with contempt.

In patience and meekness he possessed his soul. At length his wife and two children returned to him; astonishment at his conversion ceased, and several others followed his steps. For seven years did he hold on his way, declaring to his benighted countrymen the gospel of Christ. A short time before his death he delivered one of the most solemn addresses which has probably ever been made: his countenance wore the air of deep seriousness; and though in perfect health, yet there was a certain unearthliness about him that indicated a speedy flight to heaven. A fever suddenly seized him, and he soon felt that death was

approaching—he gave his last exhortations—delivered the only requests he had to make—and immediately resigned himself to communion with God. What were his last accents none can tell; but serenity dwelt on his countenance. Not a sigh was heard, nor a struggle seen. Unobserved by those around him, and in the attitude of prayer, he breathed his spirit into the hands of his faithful Creator. They waited some time, but no motion was perceptible. They approached him, and found to their astonishment that his soul had fled. Care was taken of his little son. His widow was amply provided for, and her own heart being turned towards the Saviour, she received the consolations which God alone imparts to his people.

On one occasion, a byragee, who had listened attentively to the discourse of a convert named At'hmaram, exclaimed, "I cordially approve of your words," and added, casting away his images, "I will henceforth worship God, who is a spirit." On another, a brahmin said, "It is, indeed, in vain to look for salvation, except to Christ." Another brahmin observed, "The world is in darkness, but your words are certainly true. I am aware that Juggernaut is merely a log of wood, but my subsistence is obtained by misleading others." And two natives, after attending to a simple and pathetic account of the Redeemer's life and death, cried out, "Blessed incarnation! blessed death! and blessed be the person who instructed you in these great truths!"

Mr. Thompson informed one of his correspondents at Serampore, that three instances had recently come under his observation, which serve to demonstrate that the translation of the holy scrip-

tures is well understood by the Hindoos, both learned and illiterate.

"The first instance," says he, "is that of a well-informed and aged gosaee; who, after having travelled much, has, for the last five years, taken up his residence in Patna. Some things I heard of this man, induced me to visit him about three weeks ago; when, in the course of our conversation, he made such frequent and apt allusions, and with such a serious spirit, to the words of Christ, to the gospel-history, to the Acts of the apostles,—and to the epistles, as rejoiced my heart, and convinced me that this man, if he did not really believe in the Redeemer, had, at least, a good theoretical knowledge of the great truths of revelation; and which he certainly obtained from the simple perusal of the Hindee New Testament, without ever consulting a single christian on the subject. As he is very grave and reserved, I did not, before my third or fourth visit, obtain a sight of the book to which he owes all the light and knowledge he enjoys, and the separation from idolatry, which he is proud to profess. It appears, that one of his disciples having obtained from me, about four years ago, a copy of the New Testament in Hindee, carried it to his goroo for approval: the old man had, for thirty years, entertained doubts relative to the Hindoo system; and this book came most opportunely to his help, and he received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through: then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the word of God, to from ten to seventy of them; some of whom, after a time, said

to him, 'Father, you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our caste.' Unhappily, this hint had some effect on the mind of the old man; for, on my first visiting him, I perceived he was 'loth to forego the world's applause,' by resigning his gosaeeship, and sitting as a humble disciple at the feet of Jesus. This made me apply our Lord's expression to him, 'How can ye believe, which receive honour one of another, and seek not the honour which cometh from God?'

"The second instance is a rajpoot, living at Ghutora, fourteen miles north of Patna. This man, under distress of mind, occasioned by bodily affliction, read the Hindee New Testament through, and also a tract and the hymn-book; all of which he met with at the house of an old gosaee in his village. Being desirous of conversing with a christian, and of opening his mind to him, he often put himself in the way of gentlemen, but failed to attract attention: once, he sat under the shade of a tamarind tree, and sang several hymns, and repeated great part of the tract; but the tree being near a gentleman's bungalow, his servants bade him be quiet. When this expedient failed, he came to Patna, and found out my house, but I was then up the country; however, after he had called two or three times, he saw me, and would have fallen at my feet, but I prevented him. He staid a few days, and, without hesitation, ate with us. He seemed much to enjoy the seasons of worship, but in prayer he delighted most. Having a family, he returned to his village with his friends, but they have promised to return.

"The last instance is that of the gosaee, at whose

house the rajpoot read the New Testament. He obtained it from me two years since; and has both read it himself, and caused others to read it. I saw him at Hajee-poora about a fortnight ago, and was much pleased with his knowledge of the word of God. He reproved a rich brahmin for having dances at the bathing festival, to allure people into sin. He has requested me to go over to Ghutora, and spend a few days, for the purpose of satisfying his mind in certain particulars about the religion of Christ.

"These silent and stated readings of the New Testament are, in all probability, very numerous, and may, in the end, be attended with a greater degree of success than we can at present conceive."

The same missionary observes, in another communication, "Some time since, a lady desired a copy of the New Testament, in Hindee, for the Romish priest then at Bettia; she obtained the book, and lost no time in sending it over, with three servants; but, most unfortunately, the boat was overtaken with a storm, and every soul perished in the midst of the river. I encouraged her to make another attempt to put the word of God into the hands of the priest; and, an opportunity soon offering, I sent her the large Hindee New Testament: the priest is now removed to Lucknow, and thither the book is sent. At this lady's, I lately saw a Hindoo Christian from Bettia, named Philip: the simplicity of manners, and love of the truth, which this man manifested, induced me to spend several hours with him. He, with others, had asked the priest for a copy of the New Testament; but, to their mortification and astonishment, none

of there priests would allow them to read the book. With the most lively gratitude did this hungry soul accept the Pentateuch, the New Testament, and the scripture-selection, with tracts, catechisms, and hymn-books: he departed, with promises to give the books a wide circulation among his brethren, some of whom he is certain will rejoice to search the scriptures for themselves.

At one place where Mr. Thompson preached, on his return from the city of Lucknow, a land-owner made the following remark, which is too important in itself, and too replete with encouragement to the friends of missions, to be passed over in silence:—"It may be very true, that the East India Company and the gentlemen residing here, have nothing to do with your work; but you have adopted the most certain method of making the people of this country christians. For instance, I accept one of your books, and peruse it at my leisure, and, whether I adopt the sentiments which it contains or not, I leave the book in my family. After my decease, my son, conceiving that I would have nothing useless or improper in my possession, will look into the volume, understand its contents, consider it as his father's bequest, and eventually embrace the christian religion."

At Allahabad, in the month of January, 1818, a cruel and revolting scene was witnessed by the native preacher Nriputa. Two Mahratta women consigned themselves to the Ganges, after worshiping the river, in the presence of an immense crowd of people. Nriputa spoke to them, and in the most feeling manner pointed out the absurdity and the delusion of the intended sacrifice, as a means of obtaining salvation. He faithfully warned the

spectators, also, of the horrid nature of this self-murder, and assured them that all who were concerned in it would draw on themselves the just vengeance of the Almighty. Regardless of all his arguments and warnings, however, the two females went into a boat with three women of the same caste; who, without evincing any feeling, deliberately tied two large pots filled with water round the waist of each, and thus helped them to sink!

At this place human sacrifices were indeed of frequent occurrence. The following instance, as described by a spectator of the scene, is thus given by Mr. Ward:—"Sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over her shoulders. She descended over the side of the boat into the river, and was then held up by a priest, till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died, amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven. The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning gambol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom, as loose stones which have no adhesion to the quarry, as creatures for which society has no use. Fearful as one such instance is, how appalling is the fact, that these immolations

are so common as to excite very little anxiety indeed at Allahabad, and beyond that city they are scarcely mentioned.

In detailing his missionary labours in this place, Mr. Mackintosh observes, "A devotee called an Ughorpunt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship; he was desirous of becoming an inquirer, and promised to come over to us when an opportunity offered, but he was then with his goroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man; I found him near the fort, with some villagers about him armed, and the above mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles were environed with a heavy iron chain; he was stark naked, and his body appeared to be much emaciated. I asked him what was the object of his worship. He said, Four things—air, water, earth, and fire; and that he should mingle in these four elements after death. 'Then,' I said, 'it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such

penances.' He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

The state of these deluded and unhappy creatures was, at this time, rendered peculiarly affecting, by a dreadful disease, which had, for some months, been raging among them, and which, in the wide range of its infection, is supposed to have swept away not less than a million of victims to an untimely grave. "God has been pleased," says Mr. Mackintosh, "to send the axe into this part of the country, and numbers are daily hewn down by the stroke of death. The brahmins are busily employed in imposing upon the inhabitants, by exacting offerings to appease the goddess Kalee; and a man is frequently sent through the streets, to excite attention by beating a drum, and to enjoin the populace to present offerings of rice, cowries, or flour, in order to obtain a removal of the plague. And the drowning of Hindoos at the junction of the two rivers is so common, that no one seems inclined to prevent these shocking instances of self-murder."

It is stated, in the Report of 1821, that in the course of the last two years, fifty-one persons were added to the churches at Serampore and Calcutta. Among these was a Hindoo ascetic, who had maintained a vow of silence for four years, living among the wild beasts in the Sunderbunds; and whose attention was first arrested by the perusal of a Bengalee tract; the dunsan, or door-keeper of the new college that had been established; and a pundit of the Mug nation, whose simple account of

the manner in which divine truth entered his mind is said to have been particularly pleasing. A spirit of christian zeal appears to have been diffused in a larger measure, and an Auxiliary Missionary Society to have been established for the purpose of spreading the gospel more widely around. Five young men offered themselves, gratuitously, to engage in these useful labours. General knowledge was also advancing among the young, as is evident from the following extract from a journal of a missionary. "This morning asked my pundit, who has lately visited every school connected with the Society, to examine its progress, whether he had witnessed any effects of the instruction now afforded to the children. He replied, 'Yes, sir, the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c., to frighten him, that he might let go his grasp. But now they all know better; they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing, but immediately call for a priest to repeat a muntra, or incantation over him, and, if the snake was poisonous, die in the repetition; but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison; and, if he gets it done quickly, there is great hope

of his recovery, even though the snake were poisonous.

"'The other day,' he continued, 'one of the letter-carriers, while all the servants were sitting together in my house, expressed his intention of swinging at the Churuk Poojah, as he had made a vow, when he was ill, that if Shiva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of approving this declaration, and encouraging him to put it into execution, as they would have done some little time ago, blamed him for his folly, and made him desist from his intention!'"

The conversion of sinners still proceeded. Brindabund first heard the gospel at a large fair. He was observed to pay great attention the whole day; sometimes to laugh, and at others to weep. At night, he came to Mr. Chamberlain, and said, in allusion to the custom of presenting flowers, "I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have for many years travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood: THAT was not worthy of it; but, to-day, I have found One that is, and He shall have it: Jesus Christ is worthy of my flower!"

He had been for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes; but he now cut it off, and shaved his beard; and, in short, from being an idle devotee, became an industrious old man; for he was then, it was supposed, about seventy-five years of age. He now preached the gospel to his idolatrous countrymen, and the last five years of

his life were spent in entire devotedness to God. When able to leave his house, which was at Monghir, he was engaged from morning till night in reading the Scriptures, and talking to the people. He loved the Saviour: His cause lay near his heart. Often, when so weak, as in appearance to be scarcely able to stir, he would not stay at home, and when recommended to do so he would reply, "Oh! what do I live for?" While able, he took considerable journies, walking sometimes from twenty to thirty miles a-day; and after taking some refreshment, would converse with his companions in a lively and edifying manner till midnight. His spirituality of mind indeed was great.

He suffered much during the last few weeks of his life, but was always happy, longing to depart and to be with Christ. When asked, the day before he died, if he would take any thing, he said, "No," and putting his hand on a part of the scriptures which lay near him, said, "This is my meat, and drink, and medicine." The neighbours, as was their custom, came round him; he got up and sat at his door, where he repeated from memory, for he was mighty in the scriptures, some portions of the word of God, and prayed, though he was then able to utter only a few words at a time. The next day he entered into the joy of his Lord.

A severe loss was sustained by the removal of the zealous and faithful missionary, through whom Brindabund was brought to the feet of Jesus. Mr. Chamberlain had devoted, with unabated zeal and indefatigable labour, nearly twenty years of his life to the propagation of the gospel among the heathen in India. To him the highest testimonies

are borne, not only by his friends, but even by his enemies. Nothing could divert him from his purpose in this work. He feared the face of no man; his brow was brass: and though many an arrow of reproach was shot at him by his hearers, he remained impenetrable. By the sword of the Spirit, which is the word of God, he prevailed over his opponents: and thus, by the aid of Jehovah, he died valiantly.

He had for some time contended with disease, and the death of Brindabund greatly increased his trouble, and hastened the final termination of his labours. In the afternoon he spoke at his grave in Hindostanee, and in the evening preached his funeral sermon in English, from John xi. 11, "Our friend Lazarus sleepeth." At the close of the service he administered the ordinance of the Lord's supper. All the week after he continued to grow worse. The next Sabbath he made another attempt to preach, and this was the closing scene of his public labours.

His friends and his medical attendant were fully convinced, that the sea air was the last expedient to which he could resort with any hopes of success. A passage was therefore taken for him to England. Before the vessel sailed, his disease was worse than in Calcutta. Still his language seemed to be, "Though He slay me, yet will I trust in him." Frequently when in pain he would lift up his heart to his Saviour in ejaculatory prayer, imploring the pardon of his sins, and grace to help him in the peculiar time of need.

When on board ship, deprived of his friends, and confined to his cabin, he languished about three

weeks and then expired. He was one morning found dead in his bed by the young man who attended him.

The self-denial of Mr. Chamberlain was great. So trifling were his expenses at Cutwa, that his friends used to say, "We wonder how he does to exist, he must feed on air." He considered God in every thing, and served him in every thing, thus exemplifying no ordinary devotion. In his case, humility, sincerity, and integrity, were blended with diligence, which rendered any remissness exceedingly painful. His constant maxim was, "Work and live!" His gratitude to Christ knew no bounds, and constrained him in every place to spread abroad the savour of his name. Confidence in God enabled him to say, in the midst of storms and dangers, "I feel comfort in knowing, that Omnipotence can hold me with a cobweb, though all human power could not with a cable." To afflictive dispensations, and he passed through many, he bowed with remarkable submission. A lady, eminent in the church of God, stated that the first thing that gave her mind a decidedly serious turn, was seeing the manner in which he conducted himself on one of those trying occasions. This convinced her that there was something more in religion than she as yet knew, and that the consolations of the gospel must be powerful to sustain the sinking mind, and make the countenance beam with heavenly light, while the darkness of death was spread all around.

The last few months of his life were exceedingly trying. To be subject, in sickness, to all the inconveniences of travelling; to be obliged to proceed on

board a ship, amidst the noise and confusion of weighing anchor and setting sail; to part with a wife and child, and every earthly comfort; and, last of all, to die in solitude on the mighty deep, without any kind friend to pity or comfort, was truly heart-rending; and yet, throughout the whole, there was not only resignation, but entire acquiescence in the will of God. As a christian his piety was eminent indeed; and, as a missionary, he has been rarely, if ever surpassed.

In the itinerances of Mr. Thompson, the following incidents occurred:—An aged brahmin, who, in consequence of a four years leprosy, had worms literally crawling upon him, was brought to a place called Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations, who were tired of him, his neighbours, who thought it meritorious to persuade him to such an act, and the brahmins, who were interested in his immolation, all seemed anxious that he should accomplish his dreadful design. In this state of things, the poor creature, hearing of Mr. Thompson, sent a message requiring his sanction to the intended suicide, and promising to abide by his counsel, whether it were to desist from, or prosecute his purpose. "I went," says the missionary, "and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is.

I then held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection, by asking who was to support him, his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to weep. After this he listened with great attention, and suddenly exclaimed, with joy in his countenance, 'Blessed, blessed be your instruction! Blessed be the God who sent you! Blessed be your father and mother! Blessed be you and the instructions you have given me! I will not drown myself, but return to my village, and wait, as you have advised, till my time comes to be freed from this suffering by death.' An hour or two after this interview he returned to his village, Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mohammedan tuhseeldar of the district in the preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him."

Another fact is thus given:—"A respectable Hindoo of Ray-poora brought a letter of introduction from a gentleman, and a Hindee gospel of Luke, of which, on my asking him, he gave the following account:—Two brahmins coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's

shasters, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the meantime a byragee, who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the feringas. 'The instant,' said he, 'any one reads the book, he is sure to lose his caste, and become a feringa; what have you to do with such a wicked book? Throw it into the Ganges.' Such an account of the book and its effects stunned all present, and had its effect with the most ignorant of the two brahmins, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, 'Take it, sir, I have no occasion for this book.' The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, and therefore took the book without hesitation; on which the byragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the byragee, 'What is it to you, if we take and read the book?' 'Go, go,' replied the byragee, 'and become a mussulman and a feringa, and lose your holiness.' The son, who had read the tract called 'The Gospel Messenger,' replied, 'How do I lose my holiness? If this book had taught me to lie, steal, and commit every iniquity, I should then have thought it bad, and have thrown it away; but

instead of this, it teaches the way to heaven.' Thus the struggle between these two men ended in the book being received."

In a letter from Digah, Mr. Rowe observes,—"A native rajah is now living in one of the bungalows belonging to the society; and there are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The rajah lives in the eastern style, and of course is surrounded with brahmins, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attentions that we pay him, but appears reserved in his interviews with regard to religion. He tells me, that he allows himself about six hours out of the twenty-four for sleep; a few for eating and attending to the necessary business of life, and the remainder he occupies in his devotions. Indeed, he seems to labour, in his way, with all his might, for the salvation of his soul. I generally see him, once or twice a day, performing his ablutions in the Ganges. On these occasions, the brahmins in attendance usually form themselves into a circle outside of him. I know not why they do this, unless it be that the rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Sungskrit, Hindost'hanee, and Persian; as also with a number of tracts, catechisms, &c. Among those who have been perusing the word of life, is the rajah's family physician; he

often calls, and sometimes brings a brahmin or two with him, but he has latterly become exceedingly cautious. He one day told us that he had commenced reading our scriptures; but that, on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a christian,' said he, 'I should lose my situation, friends, and property, and I should not then be able to procure horses, and other things in which I delight.' Another man, who is one of the rajah's body-guard, professes to have his mind much affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindost'hanee New Testament soon after his arrival, and it is evident, from the questions he has asked from time to time, relative to the life and miracles of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the shasters and the koran, they contain a great deal of unreasonable stuff: but, (putting his hand on the New Testament,) he emphatically exclaimed, 'This is truth!' This man openly professes to have undergone a change of mind, and in consequence of his profession is exposed to a considerable degree of persecution. He says the rajah himself possesses much liberality of mind, and that he one day evinced it by saying to his opposers, 'All religions are good; let him alone.' Some of the brahmins, however, and particularly a mussulman in the rajah's service, oppose him with great violence. They watch him closely to prevent his reading, or having any conversation with us. His opposers frequently extinguish his lamp, or snatch the book

out of his hand, to prevent him from reading. They show their resentment by calling him a christian, refusing to eat with him, and not allowing him to touch any of their things; though he has done nothing to forfeit his caste, merely professing to his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally contrives to attend our Hindost'hanee worship on Lord's day evening."

A female Orphan Asylum at Digah seems to be useful. "The women," Mrs. Rowe remarks, "appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these school-mistresses and that of one of the neighbours. She appears in her house with all the independence of an European woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food he was about to eat, it would be rendered unfit for his use; and she is so deplorably ignorant as to think this, in reality, the case."

Mr. Moore mentions the following circumstance: —"On hearing the people belonging to the boat observe that a leper was going to be drowned, I looked out, and saw on the bank of the river a poor creature, without fingers or toes, but, in other respects, apparently healthy. He was eating very heartily, and was surrounded by several people, who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we had proceeded to a considerable distance from the place where he was. I then landed,

and began running towards the spot; but, at this juncture, the people in the boat called out, 'He is drowned! he is drowned!' His attendants, who seemed to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell. The bank, however, was so precipitous, that he could not possibly get out again. He made great efforts, at first, to reach the opposite side, but had he been a good swimmer, he could not have got out, the stream was so rapid. I saw him struggle much before he sank, to rise no more a living man. I endeavoured to impress on the persons who attended him the heinousness of their crime, but they only smiled at the concern I evinced, and said they had merely complied with the wishes of the deceased, who, they added, had lost both his hands and feet."

A native, named Ram Kisoon, from the neighbourhood of Lucknow, where, for years, he had been endeavouring to impart to his countrymen the truth he had received, died at Digah in 1822. His dying prayer, as reported to Mr. Rowe, was as follows:—"O Lord, I am a great sinner. Save me from wrath. Thou art gracious, thou art able. None but thee, O Lord Jesus Christ; save me from destruction. Save me from the power of sin and Satan." Seeing his wife and some of his children weeping, he said to them, "Forbear to weep, for I am going to my Lord and Saviour," and shortly after expired. "Is not this a brand plucked out of the fire?" Thanks be to God, there are yet many signal instances to be recorded of his power accompanying missionary labours.

CHAPTER VI.

Baptism of an aged Brahmin.—Condemned Hindoos attended by a Native Convert.—Labours of Neelo.—New Chapel at Calcutta.—Examination of Schools at Dacca.—A Widow buried alive.—Sketches of Rev. W. Ward, and of Rev. John Lawson.—A Native Preacher's Ability and Intelligence.—A Hindoo Christian's Death.—A Martyr.—Discussion between a learned Molwee and a Native Teacher.—Removal of Disabilities from Native Christians.—Effects of Missionary Labours.

At Delhi, an aged brahmin, held in the highest estimation among his neighbours for his attainments in Sungskrit literature, after hearing the gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made, both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized in the presence of many spectators. On this occurrence, the Serampore missionaries remark, "This renunciation of Hindooism by an aged brahmin, eminent for his knowledge of the shasters, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrines of the gospel. It seems to show, among other things, the safety with which christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of christianity, ended in a few expressions of personal dislike from

his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared, and by sustaining the whole in the spirit of genuine christianity, he in a great measure disarmed the resentment of his neighbours and acquaintance. So completely quiet were they indeed in the expression of their dislike, that, at the time of his baptism, the attention of the lowest person in the native police was not officially called to the transaction."

Another gratifying circumstance mentioned by the missionaries should be given. "Certain Hindoos had committed a robbery to a very considerable amount, and the evidence against them was so clear, that their condemnation and execution were inevitable. During their confinement in the prison, however, one of the native converts, named Kanta, visited them repeatedly, read to them the news of pardoning mercy through a crucified Redeemer, and occasionally prayed with them. By one or two of them these attentions were received with pleasure, and, as they became seriously attentive, it is possible that Divine mercy may have reached their hearts, as it did the thief on the cross. At all events, two of them requested Kanta to attend them to the place of execution, and with this request he kindly complied. This was, indeed, a novel spectacle to the crowds of Hindoos who were present; and the conduct of one of their converted countrymen in thus attending dying criminals, with the anxious wish of proving instrumental to their salvation, contrasted with that of a brahmin conducting a hapless mother to the funeral

pile, for the sake of securing her death, we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel, and whose number appears to be gradually increasing."

The labours of the native convert, Neelo, appear to have been very appropriate and impressive. At a place called Chatra, he, one day, found some mendicants, to whom he communicated the doctrines of the gospel. Expressing their admiration at that stupendous love which induced God to give his only-begotten Son to die as a substitute for sinners, they asked, "Are all our works and sacrifices unavailing to our salvation? Are they all done away by this great sacrifice?" Neelo, in reply, stated the all-sufficiency of the Redeemer's atonement, and the way in which it was accepted by the Father; and they retired apparently thankful for the intelligence which they had received. At Bhudreshwura, he met with two men who had obtained some rice which had been rendered sacred by having been offered to the great idol in Orissa; and, as a considerable number of persons assembled about them, this afforded him a favourable opportunity of directing their attention towards "the True Bread that cometh down from heaven, and giveth life unto the world;" and he had the satisfaction to perceive that several females were bathed in tears whilst he was describing the salvation of sinners as having been effected by the agonies and death of the Son of God. At another place, called Chundra-Nugura, an oilman listened to his conversation till a crowd collected, when Neelo drew their attention to the oilman's bullock, which, with a bandage over its eyes, patiently went its

daily rounds. "This," said he, "is an exact representation of your state under the brahmins: they first blind you, and then make you perform your rounds of service, like this poor animal." On his way back to Serampore, he met some people carrying loads to the market, and thus accosted them: "These loads you will soon lay down; but there is another load which you know not how to get rid of." On their asking to what load he alluded, he replied, "The burden of your sins;" and then, in the most pathetic and affectionate manner, directed them to that compassionate Saviour who hath said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The word spoken, on this occasion, seemed to make a deep impression on the persons to whom it was addressed, and some of them even promised to call at Serampore, for the purpose of receiving further instruction.

In the month of March, 1821, a new chapel for English worship was opened at Calcutta, the expense of the building, amounting to about three thousand pounds, having been nearly defrayed by voluntary contributions in the vicinity. A chapel for Bengalee worship, which had been erected at the expense of a pious female servant, being found too distant from the road, was taken down, about the same time, and ground procured for rebuilding it in a more populous neighbourhood. A new station was also occupied in the suburbs called Howrah, inhabited by a considerable number of Englishmen, and by thousands of natives, who were all previously destitute of the means of grace; and a subscription was set on foot for the purpose of erecting a new place of worship at Dum-dum, a

military station some miles distant from Calcutta, where pleasing evidences were afforded of the blessed effects of divine truth. In allusion to this circumstance, the missionaries observe, "That a number of poor soldiers, who rejected all the calls of the gospel in their youth, and left their native country, generally speaking, destitute of any religious attachment, should be arrested by the voice of the good Shepherd, and thus induced to relinquish revellings and dissipation, and to attach themselves to the self-denying duties of piety, in this heathen country, must be contemplated with deep and pleasing interest by all who wait and pray for the progress of divine truth in these regions. For, as the example of thousands of our countrymen has hitherto proved one of the principal stumbling-blocks in the way of disseminating the gospel, so we may hope that the conduct, the prayers, and probably the personal exertions of these people, may, in some measure, help to repair the injury done to the cause of God in former years, and finally entail a blessing upon many who are ready to perish."

A public examination of the Bengalee and Persian schools at Dacca, under the superintendence of Mr. Leonard, afforded a most gratifying proof of the improvement of the pupils, and evinced that a degree of interest had been excited in their minds which was likely to be productive of the most beneficial effects. "Many of the boys," he remarks, "had to come nearly three miles fasting: they were collected before eight o'clock, and were detained till three in the afternoon; yet the only regret that appeared upon any of their countenances, arose from not being favoured with an op-

portunity of reading before the committee, whilst those who were so happy as to obtain a hearing, could scarcely be persuaded to leave off, and in the end went away in triumph."

Another incident may be mentioned, to show that the desire for information was not confined to the youth training in the schools. At the celebration of one of the Hindoo idolatrous festivals, when it was computed that nearly two hundred thousand persons were assembled, some members of Mr. Leonard's family (he being absent at the time) ventured to commence the distribution of tracts, which, it would appear, had not been attempted on such an occasion before. No sooner was this known, than thousands of natives assembled about the gate, filled the garden and the house, and would not depart till each had received a book. The distribution occupied five successive days, on the first of which alone, more than three thousand individuals were supplied!

In March, 1822, a voluntary sacrifice of a widow took place in Bengal. The facts are thus detailed:—"On the morning of the 27th of March, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger, with which she drew a circle on the spot she fixed upon, and, turning round, she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half-past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession

stopped at intervals, and men, with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c., to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot-path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it: in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth, so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket full of fine river sand was placed, so that, on removing the props, the sand might fall at once upon her and suffocate her; but, owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no intreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment imaginable, and quite indifferent to the fate that awaited her!"

The labours of Mr. Ward were now hastening to a close. In March, 1823, he visited Calcutta, and returned to Serampore with Mrs. Marshman, to whom he read on the way a number of extracts from the life of Brainerd, making such remarks,

occasionally, as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day and the next, in the evening of which he preached from, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his great Master's name; but the close and poignant manner of his address seemed to excite unusual attention. It was particularly recollected that while he was exhibiting Christ as the only Saviour, he quoted the following verse:—

> "The best obedience of my hands
> Dares not appear before thy throne;
> But faith can answer thy demands,
> By pleading what my Lord has done:"

and to impress it more fully on his audience, he repeated the verse. The earnest affection with which he prayed for the salvation of his own children in the last prayer, was particularly remarked.

He retired to bed about ten, in quite as good health as usual; about five in the following morning he was taken ill, and instead of having his usual ride, returned to bed for an hour. At the weekly meeting for prayer, however, he united with his brethren and sisters as usual. Thus, after more than twenty-three years most assiduous and intense labour, he closed his public life by uniting in supplication with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting he breakfasted with his brethren and sisters at Dr. Marshman's, and conversed on the things which related to the advancement of the kingdom of God, in such a manner that no one suspected him to be very ill. He

went into the printing-office, and among various letters of business, wrote one to the brethren at Cuttack; the following extract from which was sent to his afflicted family, in an affectionate letter from Mrs. Peggs, dated the day after they had received the melancholy tidings of his removal.—"In his last note to us, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence on his influences, and an earnest solicitude to obtain them. Oh, how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren, Peggs and Bampton! What hymn should we choose? 'Jesus, with all thy saints above?'—or, 'Jesus, I love thy charming name?' We see by this note what a happy frame of mind he was in before he was taken ill." He had, indeed, been attacked by cholera many hours before he thus wrote, although he was scarcely aware of it, and continued so assiduously pursuing that work of his Redeemer, to which he had long devoted every moment of his life not spent in sleep or refreshment.

Various means were adopted; on the morning of the following day, there appeared very considerable hope of recovery, and Mr. Ward thought that he felt better. The medicine, however, produced no effect; but he still continued quiet and easy; another was then prescribed, but by the time it was ready, he appeared so weak, that his medical attendants forbore to give it. Still hopes of his restoration were entertained, but on Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a

sigh said, "Oh dear!" which were the last words he was heard to utter. Though he continued perfectly quiet, and apparently free from pain, about twelve his pulse declined so much as to take away all hope, and about five in the afternoon he ceased to breathe; so imperceptibly, however, that for some moments his friends were scarcely aware that his happy spirit had left its tenement of clay.

Thus, in the fifty-fourth year of his age, and the twenty-fourth of his missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his glorious Redeemer, that India has ever seen. Many were the testimonies of respect paid at his interment. At the funeral sermon, preached at the Mission chapel, by Dr. Marshman, from the language of the apostle, "By the grace of God I am what I am;" the governor, and nearly every European inhabitant of Serampore, both Danish and English, with a number of persons from Ishera and Barrackpore were present.

The work for which God had pre-eminently qualified this devoted missionary, was evidently that of printing the scriptures in India, and it is believed that to him was herein shown grace and favour granted to very few men besides. He wrote in his diary, in the course of his voyage, "Unto me, who am less than the least of all saints, is this grace given; that I should PRINT among the heathen the unsearchable riches of Christ;" and could he have foreseen the Divine goodness to him, he might have added, "in twenty of their languages;" for the twentieth version of the New Testament, printed under his eye, had advanced to the book of Revelation at the time of his removal.

For the preparation of all those founts of type which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his indefatigable diligence, his love for the cause of his Redeemer and the souls of the heathen, peculiarly suited; yet these prepared, the way is made easy; succeeding editions involve so little difficulty, that the various native christian brethren and others, trained up by him for so many years, can procced with the work under common European superintendence.

About two years afterwards, another bereavement was sustained, by the death of the Rev. John Lawson, who laboured with much success, for sixteen years, in Calcutta. He was fitted for the work to which he had been called, by a rare combination of talents, to which were added a sweetness of temper and a holy zeal for the extension of the Redeemer's kingdom, which rendered him interesting, in the highest degree, to those who were privileged to be near him. An honour was reserved for Mr. L. of the utmost importance to the mission. The first edition of the bible translated into Bengalee, extended to five huge volumes, which not only rendered it inconvenient for general perusal, but extremely expensive, Mr. L., on his arrival at Calcutta, immediately attempted, by the construction of small moveable metal types, to bring it within the compass of one volume,—which task he speedily accomplished with equal skill and beauty. Dr. Marshman states, among the other advantages connected with this important invention, that the missionaries are now enabled to circulate 10,000 copies of the bible at the same expense as they formerly

could 4,000. It appears that Mr. L. was highly skilled in the arts of painting and wood-engraving, by which he rendered many important services to the mission. Of his superior qualities as a poet, it is needless to say more than that he possessed a bold imagination, a vigorous and original conception, and a purity of sentiment which no christian poet can exceed: while, at the same time, it may be safely affirmed, that all these endowments were scrupulously consecrated to the religion of the cross.

The last moments of this interesting missionary were pre-eminently happy and triumphant. The Rev. James Penney, in a letter to the Rev. Eustace Carey, says, "When I wrote last, I mentioned the alarming state of dear brother Lawson's health; he has since, to use his own words, resembled 'a fading flower,' he might have said, a faded flower, scorched by the sun, drenched by the rain, and we appear now to be waiting for the next blast to blow it to the ground. I need not tell you that he is a flower to us, to the church, to his large family, and I trust to God. For after saying that he was a fading flower, he added, 'but I shall bloom again. Through his affliction, Mr. L. exhibited much sweetness of temper. Nothing like a murmur escaped him. You would suppose that, with such a family, he having eight children, and expecting another daily, he would be concerned and troubled to leave them; but no, he seemed ready to commit his children to a better Father, and his wife to a better Husband. As yet, the Lord has suffered no cloud to pass over his mind, no gloom respecting the issue—all is calm—all is well.

To one of his friends he remarked, "I have great

need of patience, to bear this long affliction as I ought: but I would not have been without it for a world! I have had such enlarged views of the suitability of the plan of salvation by an Almighty Saviour to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus, as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope of being fixed on the rock, Christ Jesus. I have great reason for gratitude; for though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not, this illness, had a cloud across my mind: all has been tranquillity and peace."

To another he said, in reference to an absent friend, "Give my love to him. He knows what a poor, diffident, trembling, and almost despairing soul I used to be; but tell him, tell him, that you saw me die, and that I had peace in my last moments; that I saw nothing frightful in the 'king of terrors;' that I found light in the valley of the shadow of death, where I expected to find only darkness."

On one occasion, awaking from a dose, he was overheard to employ the following expressions in prayer:—

"Blessed Jesus! I am a wretched unworthy creature; but I know that thou hast purchased me with thy precious blood. I am altogether polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my strength and heart are now failing, but I know

that thou wilt be the strength of my heart and my portion for ever. Blessed, blessed, blessed God! I have received from thee an intimation that I must go up to possess a heavenly mansion; and shall I decline the invitation? Oh no! only grant me a few days, to warn my people that—" Here his voice became so low that the remainder of the prayer could not be heard. To one of the brethren he said, "Tell brother Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day." At another time he said, "I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that he ever called me by his grace!"

"I asked him," says a friend, "if he had any thing to say to his brethren, he said—'Not any thing particular, only that they abound more and more in the work of the Lord.' Brother Warden asked him if he repented becoming a missionary. He replied, 'No; but I repent that I have been such a bad one.' We told him that he had been made useful to souls. 'Yes,' he replied, 'that is a consolation, but I don't depend on my poor services for salvation.' Mr. Warden wished to know what his views were respecting the conversion of the heathen. He replied, 'I have no peculiar views on the subject, my opinion corresponds with the generality of God's people, that the heathen will be converted, that they shall be converted.' After this, we saw he was too weak to go on, and he closed his observations by saying—'It is hard to reason when flesh and heart are failing.' It may

be truly said of Mr. L., 'that, like the sun, he looks larger at his setting.'

"Oct. 22.—This is Saturday, and Lawson is still alive; but death is in his countenance. He now knows none of us; both his hearing and his sight have failed. He is, in fact, dead to all of us; his speech is fast failing also; we are all prepared for the stroke. * * * The flower at last has fallen, to bloom in the world of spirits! He now sings more sweet, more loud than he sang on earth, with the church triumphant, and an innumerable company of angels; he sings the song of Moses and the Lamb. It has been a blessed exit, a peaceful termination. On sabbath evening, his remains were conducted to the English burial ground, accompanied by an immense concourse of friends. His pall-bearers were members of the different Missionary Societies resident in Calcutta."

The grief produced by the removal of such men is somewhat allayed, as others are raised up who seem likely to carry on their work, and especially from among the natives. The following is an interesting specimen of ability and intelligence:—A native preacher represented the world under the emblem of a river, down the stream of which mankind are floating. Its cares, troubles, pains, sins, &c., he described as so many shoals, quicksands, and rocks, on which they almost universally make shipwreck. The gospel, he said, was a ferry-boat, and Jesus Christ the helmsman. He then spoke from 1 Cor. xiii. 13. Illustrating the text, he exhibited the divine principle of love to God and man, as far superior to every other attainment, both in its nature and effects. Among many striking illustrations, he compared the situation of a careless,

unconverted sinner, to that of a man asleep on the top of a tree: he might, for a season, enjoy the pleasant breezes; but a storm arising, he is blown down, and loses his life. "An awakened sinner," he remarked, "may be represented by a man who had gone to sleep while a poisonous serpent lay concealed in the corner of a house. About midnight, the hissing of the reptile awakes him: he rises, lights a candle, and searches till he finds the snake; he calls in assistance, kills the snake, and then can sleep without fear. Just so the awakened sinner: he trembles because of his sins, which destroy the soul: he takes the candle of God's word, calls on God for the assistance of his Holy Spirit, seeks the destruction of sin, and his soul's deliverance from the death to which it subjects him." He then continued, "Until you, dear countrymen, see the storm approaching, and come down from the tree, you are the man asleep there; until you hear the hissing of sin, and begin to be alarmed at its consequences, believe me you are the man asleep with the deadly serpent in your house, while you neither hear its hissing nor fear its bite." He afterwards invited them to come to the Lord Jesus Christ, who had purchased with his blood his own people, and is willing to receive and heal all who have been bit by sin; all who cry "Alas! alas! what shall I do to be saved?" "When wo hear a man crying out thus," said he, "we know that Divine wisdom, dawning on his soul, is showing him the malignity of sin, and its penal consequences, and that he is in a fair way to obtain salvation."

A just estimate is thus given of the native christians:—

"Among all the imperfections of the native

brethren, which at times are a source of much grief to their instructors, we, who see every part of their character, often find in them occasion for the liveliest emotions of gratitude and praise; especially when they are seen collected together on the Lord's day, in the house of God, listening to the glad tidings of mercy, bending prostrate in the presence of the invisible Jehovah, and, in harmonious strains, hymning his sacred praises. At such times, the mind is involuntarily led to call to remembrance the comparative difference of their former vile, disgusting, and soul-destructive worship before hideous idols.

"The native christians, like ourselves, are far from being perfect. If the gospel has not wrought in them perfect purity, however, it has proved the power of God in delivering them from Hindooism. In their houses not a vestige of idolatry is to be seen. They are not to be found mixing with the idolatrous processions, nor are the great holidays of the heathen regarded by them. Resort to the conjurer in sickness, the observance of lucky and unlucky days, the making vows for the obtaining of favours, the pretended extravagant and noisy grief of those who have lost their relatives, with many other superstitious and heathenish customs and vices, do not pollute the characters of our native christians. In observing this difference between their present and their former condition, it cannot fail to afford us the purest joy, and enable us to bear with their deficiencies with more patience; hoping that increased knowledge of the word of God will eventually redeem them from all their emaining imperfections."

Mr. Statham, then at Howrah, says—"A poor

old woman was sick, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me; I know he is able to save me. I believe he will:' and then she prayed so sweetly, that I could not forbear crying out, 'O that my latter end may be like hers!'"

An interesting account is also given of a Hindoo christian's departure at Calcutta. His wife, a member of the church, who was the means of his conversion, said to him, "Do you put faith in Christ as the Saviour?" He replied, very emphatically, "Undoubtedly, undoubtedly, yes, undoubtedly, I believe in Him entirely for salvation." At one time he said repeatedly, "Come, Lord Jesus! why dost thou delay? I am ready. Open unto me the door of life." His wife said to him, "Alas, you are dying! what will become of me?" He replied, "I have committed you into the hands of God our Father." She said, "But what will become of the boy?" an interesting youth of nine years of age. He said, "Christ our Saviour will take care of him." He then called the little boy to him, and embraced him: when his wife said, "Ah! what right have we to treasures that are only lent?" Soon after this he called her to his side, laid hold of her hand affectionately, and said, "We are yet united in affection." She replied, "Yes, not in life only, but for ever." Then, taking her hand, he prayed for her and the child,

and said to his wife, "Then, can you let me depart to-day?" She replied, "Yes, I can, why should I prevent you from going to the Saviour? I will not hinder your entering the gate of life everlasting." At his desire, his attendants then began singing the Evening Hymn in Bengalee; and, when that was concluded, they commenced, at his request, another on death, of which the chorus is, "Every thing on earth is but vanity, O brother; but the love of Christ, that alone is substance." While they were singing this hymn, he fell back on his bed, breathed a gentle sigh, and expired.

In one case, death occurred in circumstances deeply affecting. A native christian, named Ram-Kishora, was sent to reside in Sulkea, about six miles from Barripore, where nearly thirty persons had professed a regard for the gospel, and had thrown off the bondage of caste. Here he soon gained the affections of the new converts, and was among them as a father; but others cherished towards him the bitterest enmity, and at length he fell a prey to their rage. His body was found perfectly lifeless and cold; on the forehead was a great gash, evidently made by the stroke of a club, and his neck had been pierced by a spear. The last time he parted with the missionary under whose direction he was placed, he seemed much depressed, and observed, "I am going, sir, as a sheep among wolves," and so it proved. He was remarkably quiet and inoffensive in his demeanour; and the employment which he most loved, was that of telling his countrymen what he knew of the gospel of peace. He has now joined "the noble army of martyrs."

The Calcutta Report contains the following interesting narrative:—A very learned Molwee, on his return from a pilgrimage to Mecca, visited Calcutta, as a public teacher, and was accustomed to expound the koran to crowds of respectable mussulmen. A native preacher passed one day when he was addressing about three hundred persons; and, it being discovered that he was a christian, the Molwee invited him to the front of the spectators, that they might converse on christianity. The preacher, who is of very prepossessing appearance and manners, then respectfully advanced; and was asked, why he had left the religion of Mohammed, and joined the ranks of the infidels. In reply, he referred to the truths of the New Testament; when the Molwee assured him, that if he believed that, he must also believe in Mohammed, for Christ spoke of him as his successor in office. The preacher replied, if this could be proved, he would again become a mussulman; but that the evidence must be produced by his opponent. The Molwee then said, "If you will come, and bring with you a New Testament in Arabic or Persian, I will immediately convince you." Being requested to mention the time, he named three days afterward, and informed his audience of the appointment. Punctual to his engagement, the native christian appeared with an Arabic and a Hindoostanee Testament; and, being invited to commence the discussion, he presented the Arabic Testament to the Molwee, and retained the other for his own use. The Molwee, not so well acquainted with the testament as the koran, searched in vain for the passage he wanted; when his opponent requested him to state its meaning,

observing, that he could, perhaps, refer to it immediately. It soon appeared that the portions referred to were the latter part of the 15th, and the beginning of the 16th, chapter of John, which are often quoted by the mussulmen; and these having been read and commented on by the Molwee, some who were present began to rejoice at this prediction of the prophet. The preacher, however, begged them to allow him to read the whole of both chapters, with one or two other passages, in which the person here called the Holy Spirit is mentioned; and stated, that it would then be seen whether they applied to Mohammed. This being granted, they listened most attentively, while he read and explained both chapters; and he showed them that the Holy Ghost, the Comforter here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. This his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment: when the preacher said, "Now you see that the apostles were to wait at Jerusalem till the Holy Ghost came on them. But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohammed made his appearance? Must not every one of those to whom Christ addressed the words have been dead within a hundred years after he had spoken them; and did Mohammed appear till six hundred years after that event? How can they then be spoken of him?" His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage; and begged to know how he could express his respect for him. He replied, "By de-

claring before all this assembly your opinion of this volume—the New Testament. Is it a false translation, or may it be relied on?" "I protest before you all," said he, "that this is, I fully believe, a true version of the New Testament, and may be read without fear of fraud or interpolation."* "Now," said the preacher, "you hear what this learned Molwee says; you acknowledge his skill, and learning, and piety; from henceforth, then, no longer repeat to us, when we reason to you from this volume, the common but unfounded objection, that the text is vitiated." All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Molwee, the preacher departed with the approbation of the hearers. "Thus," said he, as he related the circumstance, "has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom."

A most important change has lately taken place in the removal of disabilities from native christians. On the 1st of November, 1831, a regulation was issued by the governor-general in council, opening to them all offices of government, hitherto held exclusively by Hindoos and Mohammedans. In reference to this, the Serampore missionaries remark, "The odious distinction is abolished; and such is the progress which we have made in liberality, that the Chundrika newspaper, the high Hindoo organ, applauds the governor-general for thus making no distinction in the distribution of the offices of

* The translation was by the Rev. H. Martyn.

government, but leaving them open to christians. Does not this show the folly of inculcating illiberality and injustice in the hope of gaining favour with these Hindoo subjects? Lord William Bentinck admits native christian converts to judge all causes under £500 in value, and the Hindoos bestow on him their applause.

"We have now a noble career open to us in the college: formerly, our native christian students had either no object, or a very uncertain one, before them; now the paths of distinction, by every exertion of intellect and probity, are open to them. They are now no longer the outcasts of government, as they were also of their own countrymen."

This account of the labours of the Baptist missionaries cannot perhaps be more appropriately closed, than by the language of one of them a few years since: "It has struck me, from what I have observed, during the short time that I have been in this country, that much more is doing here than the generality of people in England are aware of. I have heard some of them use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labour bestowed. But could such persons see what is now visible in India; the removal of European prejudice; the number of European christians; the readiness with which this part of the community aids the cause of christian benevolence in every form; could they see the natives crowding to hear the word of life, and inviting the preachers to visit them again; prejudice fleeing before the truth; schools filled with children, male and fe-

male; the press pouring forth the scriptures and religious tracts in many languages, and to all parts of this extensive country; and, finally, were they privileged to surround the table of the Lord with numbers of native christians, of whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the handwriting upon the wall!"

CHAPTER VII.

Gross Impiety.—The Yogee.—Sacrifice of Infants.—Dreadful Mistake.—The London Missionary Society.—The Convert Ananderayer.—Death of the Rev. Messrs. Cran and Des Granges.—The Convert Apavoo.—Bellary.—Translation of the Scriptures into Canarese.—Experience of Isaac C.—State of Benares.—Temple of Doorga.—Account of two Fakeers.—Bangalore.—The Convert Samuel Flavel.—His public Discussion with a Roman Catholic.

As it is the object of this volume, not merely to furnish a detail of missionary toils and sacrifices, but so far as practicable, to exhibit the diversified influence of Hindoo superstition—an influence always debasing, and often destructive—this chapter may properly be commenced with a few facts, by which it will be vividly presented to the mind.

"About ten miles from Poonah," says W. T. Money, esq. "there is a being, impiously styled 'the living God!' I went to see it, and I found it to be an ignorant and pampered youth, of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries paying him adoration. His history is briefly this: about a hundred and seventy years ago, a brahmin of some consequence said that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people, interested in the farce, set up a supernumerary, which was the boy I saw: and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, that it was only a proof that God could do more than he promised."

When in the neighbourhood of Patna, Messrs. Tyerman and Bennet remark: "On our left stood one of those horrid figures called a yogee, an Indian saint, a gentleman beggar, who had placed himself in a certain attitude, from which he had vowed never to swerve during the remainder of his life, but to spend his existence in mental abstraction. He appeared on a platform of earth, raised about eighteen inches from the ground. At one end of this mound, which might be seven feet long by four broad, were erected two bamboos, seven or eight feet high, and sufficiently apart for him to stand between them. At elbow-height, a broad board was placed across from the one bamboo to the other; and upon the middle of this another piece of plank, two feet long by five inches wide, was fixed, sloping upwards from him. He,

therefore, standing on the platform, and resting his arms upon the cross-bar, held with his hands on each side of the upright sloping board. He seemed to press equally on either foot, leaning a little forward, with his face turned rather aside, and raised towards the sun. His personal appearance was squalid and miserable. His body was daubed all over with blue mud; his hair, long, matted, discoloured to a yellowish brown with exposure, dangled in all directions. His beard was bushy and black, and the rest of his face so disfigured with hair, that it might be said to be all beard. Not the slightest motion in one of his limbs, nor in a muscle of his countenance was perceptible. He was altogether without clothing, except a slip of brown stuff about the loins. He wore the scita, or sacred thread, indicating that he was a brahmin. Night and day, it is understood, the wretched sufferer—if, indeed, his state can be called one of suffering—maintains, without any variation, this paralyzing position. However, at the contrary end of the platform are four upright bamboos, with a mat suspended upon them, forming such a rude canopy as the Hindoos often sleep under; and, at a short distance, there is another shelter of the same kind; so that it is not improbable the crafty mendicant, like many of that fraternity in all countries, who live by their miseries, but know how to relax from them at due seasons, occasionally, at least, takes the liberty to slip out of his pillory, and enjoy a restorative nap, under the darkness of night. It may be a question, whether he is most a dupe to his own fanaticism, or a deceiver of the credulity of others, on whose charitable contributions he subsists. After all, it

may be no great penance for an idle fellow to loll, day and night, in a wooden frame, especially if he be untroubled with thought, which Hindoo abstraction necessarily implies; and which, without a quibble, is nothing at all if it be not nothing at all, requiring the utter absorption of every faculty and feeling; the consummation of felicity to which Brahma and Budhu alone, of all the three hundred and thirty millions of gods of India have attained; with the ineffable privilege of drawing their true followers into the same beatitude of stupefaction."

The sacrifice of infants, by throwing them into the Ganges, was very common in some parts, till it was made a capital offence, punishable with death, by the British government. A dreadful outrage of this kind occurred near Cutwa. A woman cast her child, between three and four years old, into the Ganges, as an offering to the goddess. The little creature made its way to a raft of bamboos that happened to be floating by, and seizing one end of it, was drifted along, crying to its unnatural mother for help. She perceiving from the shore the danger of her child escaping, plunged into the water, tore away its hold, broke its neck, and hurled the life-warm corpse into the middle current, which soon carried it out of her sight. A field near Cutwa, which the travellers just referred to passed, was strewn with human skulls, a literal Golgotha, cast on shore by the floods of the river from time to time.

The following story is believed by a great number of the most respectable natives of Bengal: a Brumhucharee, or Brahmin youth in a state of instruction, after repeating the name of his guar-

dian deity for a long time, and establishing a great name as a religious devotee, at length dreamed that she told him to make a number of offerings to her, and that then she would become visible, and grant him all his desires. As he understood the offerings required to mean human sacrifices, he was very much perplexed about obtaining the necessary victims; and, as the only resource, he applied to a rajah, and promised, if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The rajah consented, and built a house in the midst of a large plain, where he placed this Brumhucharee, and directed some chosen servants to seize persons of certain descriptions and forward them to the devotee. This was done, some say, for two or three years, till at length the Brumhucharee became weak and emaciated with the perpetration of so many murders, and the rajah began to suspect that some mistake had occurred. He therefore consulted one or two learned men near him, who said, that the words spoken to the Brumhucharee might mean simple offerings of food, &c. And thus a thousand victims are declared to have been butchered through the dream of this stupid and besotted creature.

Surely such facts as these should arouse the whole christian world, and stimulate to efforts that can only be made by self-denial and sacrifices.

It is now necessary to notice the movements of another body that entered the Indian missionary field.

The London Missionary Society commenced its exertions at Vizagapatam, in 1804. A few years after, its agents were joined by a converted brahmin, named Ananderayer. He was previously an

accountant in a regiment of Tippoo Saibs', and after the death of that prince, he held a similar office under an English officer. Anxious to obtain eternal happiness, he was advised by an aged brahmin to repeat a certain prayer four hundred thousand times. This task he more than performed, and accompanied it by many fatiguing ceremonies; but finding no satisfaction from them, he resolved to return from the pagoda he had visited to his family. In his way home he met with a Roman catholic, who conversed with him on religious subjects, and gave him two books, with which he was so much pleased, that he began to think of embracing christianity. No sooner was this discovered by his friends, than they offered him a large sum of money, and the entire management of his estate, hoping thus to prevent reproach being brought on his caste. These things, however, did not move him: he declared that the salvation of his soul must be preferred to all worldly considerations, went to a Romish priest, and was baptized; after voluntarily delivering up his brahminical thread and cutting off his hair, which rendered it impossible for him to resume his caste.

A few months having elapsed, he was sent by the priest to Pondicherry, where he met with his wife, who, after suffering much persecution from her relations, had determined to join him. With her he afterwards removed to Tranquebar, where he was much gratified to find that the bible was translated, and that there were no images in the churches, against which he had often argued with the priests. Though treated, at first, with suspicion, he was, at length, admitted to the Lord's table, studied the scriptures with great diligence,

and made some translations from the Tamul into the Telinga language; which, with the Mahratta, he wrote elegantly. Having heard of the missionaries at Vizigapatam, he was received by them at his request, on the most satisfactory testimonials. He shortly afterwards made a missionary tour, and preached the gospel with great zeal and acceptance. His wife was admitted moreover to the rite of baptism.

At an early period this mission was bereaved of two valuable labourers, Messrs. Cran and Des Granges. The latter when asked, a short time before he died, what he was most anxious about, replied, "The concerns of the mission, and particularly the translation of the scriptures, but" he added, "God can carry on this without my service; so that my life is not necessary on that account." Ananderayer was much affected, and inquired if the new missionaries would take the same care of him; and being assured of this, he burst into tears, and pressing the hands of his dying father, as he called him, to his lips, he asked, if his mind was fixed on Christ. The question was answered by Mr. Des Granges in the affirmative. Many natives surrounded his bed and wept. All were constrained to say, "He was a good man!" Mrs. Des Granges, then very ill, was carried through his chamber a few hours before he expired, and his farewell to her and their children was deeply affecting.

Some missionaries proceeded to Madras in 1805. Here a memorable service afterwards took place, an account of which must be preceded by an interesting narrative.

Among the fruits of missionary labour was

Apavoo, whose parents were of the Batala caste, or highest sub-division of the Soodras. When about fifteen years of age, his appearance and manners, which were engaging, attracted the attention of the late excellent Dr. John, into whose family he was taken, and by whom he was treated rather as a son than a stranger. Some time after the death of his benefactor, his parents, apprehensive that he might become a christian, succeeded in drawing him away from the school in which he had been placed. He had, however, learned, to use his own language, "the vanity of his countrymen in worshipping images of stocks and stones," and, therefore, whilst he continued with his parents, although he complied with their superstitious modes of worship, he did it reluctantly, and without the consent of his judgment. Released, however, from former restraints, and having his passions fanned by the influence of an impure religion, he soon sunk into vice. Still he was not entirely free from the rebukes of conscience. Without the knowledge of his parents he sought re-admission into the school, and was accepted, but after a short time was again drawn away. To prevent any further applications, he was afterwards taken to Madras.

So difficult is it to eradicate superstition, and so contagious is the influence of corrupt example, that although Apavoo knew better, he actually joined with his idolatrous relations in offerings and penance to the Hindoo deities, in order that he might render them propitious to his journey, and its object. He chose, moreover, several of them, in hope, that, if one failed, another might prove more favourable. Nevertheless, his gods deceived

him. When he arrived at Madras, his relative was dead, he could obtain no employment, and his parents were compelled, by necessity, to leave him behind them in a destitute condition. The recollection of his past sins now revived and tormented him, and, to employ his own words, he "besought God most humbly to place him in any service, so that he might discover the truth of his infinite being, of Jesus Christ, and his gospel."

Introduced by an acquaintance to the Rev. Mr. Knill, he was appointed to superintend a school recently established, and regarded this engagement as another instance of the gracious care of a superintending Providence. "Surely," thought he, "this is intended by God for the good of my soul!" Whilst, however, he taught his scholars to read the scriptures, he did not neglect to search them himself. By this means, and by the kind instructions of Mr. Knill, he acquired a high regard for the bible, and grew rapidly in a knowledge of its contents, though still he could not see that he was under an obligation to comply with all its precepts.

In a journey made by Mr. Knill to Cuddalore, he was accompanied by a servant and by Apavoo. "They slept," he remarks, "in the veranda, close by my window. One morning, just before the break of day, I heard a sound, which appeared to me like a human voice, but could not discover from whence it proceeded. I listened very attentively for some time, and from the peculiarity of the accent, I thought it was a person at a distance in great distress; again I thought it was the voice of prayer, and concluded that the holy man who had received me into his house was breaking

through the hours of sleep to converse with God. I lay meditating on the privilege of being in a house with such a man, and on the felicity I should enjoy with the church of the first-born in heaven. At one moment there appeared a great fervency in the addresses of the suppliant, and at another the voice sunk, and utterance failed. This reminded me of the words of the apostle: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Whilst my mind was thus engaged, I perceived something arise before my window, which I concluded must be my school-master. I was amazingly struck, and could not but hope that this poor heathen had been crying to the Father of mercies for pardon, salvation, and eternal life. I opened my door, and called for my servant, when the schoolmaster advanced. I asked him concerning the weather, how he had slept, and if he were well; to all which he answered, 'It is well.' I exhorted him to thankfulness, and asked him if he prayed. 'Yes, I pray; I have been praying.' Do you pray what you have read? 'No, I pray what I feel in my heart.' Do you always feel happy in prayer? 'No, sometimes I am very unhappy, and cannot speak a word; then I feel much grieved, and pray again.' This account exactly corresponded with what I had just heard, and made my heart to leap for joy."

In other conversations, he declared his assent to the truth of christianity, and observed, that he was sensible of the superior purity of its doctrines and precepts to those contained in the books of his own religion, but wanted strength to obey them, adding, that it appeared to him sufficient to

worship God to the best of his power, without incurring any new obligation. He expressed a degree of horror at the idea of renouncing his caste, which would be followed by the contempt of his people and the hatred of his parents. He said, the latter had frequently charged him never to become a christian, since, being an only son, they should in that case have no one to perform their funeral rites; and his mother in particular had warned him, that the consequences of such a step would, as to herself, be most fatal. On these points appropriate counsel was given him.

After one of these conversations, Apavoo thus spoke:—"I was convinced in my conscience of the path of duty, but could go no farther than a belief of the only true God, and was determined still to retain my caste, thinking that all his creatures were protected and preserved by him, without distinction; and under these feelings I retired to bed, with solemn prayer for his direction." In the morning he read the following scriptures; Jer. xiii., 10 and 11, and Psalm lxxxv.; after which he was led to exclaim, in the words of the apostle, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out." "From the views I derived from the above passages of scripture," he remarks, "I was enabled to form a decision, that I would leave my heathen companions, and the worship of idols, and devote myself to God, according to his revealed will, and to be entirely his for ever." He also resolved to receive christian baptism; but fearing the effect on his people, and his parents, he was desirous to postpone it for an indefinite period. His

objections, however, were afterwards obviated. "On the sabbath morning appointed for his baptism," says Mr. Taylor, "the mission chapel exhibited an interesting spectacle. Every part was filled. A great part of the aisles was covered with mats, for the accommodation of the natives, many of whom attended, the greater part christians, but also a few heathens, whose marked foreheads, uncovered heads, and countenances lowering with dissatisfaction, formed a striking contrast to the mingled, and variously modified expression of satisfaction, curiosity, and inquiry, visible in the faces of the rest of the congregation. This, it must be observed, was a novel thing, not only the first of the kind in this chapel, but also the first example in Madras of so decided a renunciation of heathenism, and entire obedience to the precepts of christianity.* Apavoo, clothed in his native habit, of the purest white, was seated in the centre of the first row of seats, and directly opposite the pulpit. The service was opened by Mr. Pritchett, and Mr. Traveller preached a discourse. Apavoo then delivered an account of himself, his conversion, and views, very audibly and distinctly; and Mr. Loveless, after the necessary questions, proceeded to administer the ordinance, Apavoo kneeling. At this moment I saw tears gush from the eyes of more than one, whose piety I was acquainted with, and whose feelings did them honour. It was an interesting moment, and the attention

* Instances of baptism have been numerous at Madras; but the persons baptized, both into the Roman catholic and protestant communions, have always been indulged in retaining the distinction of caste, as a civil regulation, or sort of rank in society.

was profound. The emotion of Mr. Loveless was great, while he proceeded to deliver an address to the young convert, equally pathetic, encouraging, and cautionary. One passage I beg leave to mention: 'Might we suppose that the departed spirit of the venerable Dr. John were present with us, and beheld the effect of his early instructions and care over you, would he not rejoice, as we now do; or, if he mingle with angels above, surely with them he rejoices at such a sight as this.' Apavoo was named John."

The account drawn up by himself, and which was read, concludes as follows:—"Thus I have fully and firmly resolved to give myself up to Christ in public baptism, notwithstanding all the opposition that has been made thereto by my own people, and devote myself to his service, body, soul, and spirit, well assured that 'Christ is the way, the truth, and the life,' and humbly depending on him for my eternal redemption. In faith of his power, and of his willingness to save, I can defy all opposition, his grace assisting me. And I do hereby testify, that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation: and may I have strength given me to persevere, even unto the end, to manifest the purity of my faith by a humble and holy life, and after death receive a crown of endless glory.

"I now humbly entreat my christian friends here to remember me at the throne of grace, that I may be kept from all sin and danger, and that I may be made a useful and humble follower of Christ, honouring my profession, and glorifying God. And now I commit myself to your love and affection in Jesus Christ. Amen."

A medical gentleman, who had been twenty-five years in India, and who touched at Madras in his way to Europe, referred to this service in the following words:—"Never did I witness so interesting a sight. The solemnities of that day will never be forgotten." "This gentleman," observes Mr. Knill, "told a friend of mine, that he should have thought himself well repaid, had he come all the way from Calcutta, to be a spectator of such a scene."

"Whatever means," adds Mr. K., "the Holy Spirit might use in bringing this poor heathen to Christ, I cannot help admiring the kind Providence which led me to Madras, and inclined my heart to employ him. Had not this been the case, he might have wandered back among his heathen relations, and to this moment have remained a worshipper of stocks and stones. How marvellous are thy works, Lord God Almighty!"

The Rev. Mr. Hands commenced his labours at Bellary, a town situated in the most northern part of the province of Mysore, and surrounded by a large population, in 1810. He was treated with great respect by the European residents, among whom he soon commenced public service, and applied himself patiently and perseveringly to the Canarese language, in which he made great progress. His residence had been a pagoda, and several huge gods of stone lay about his premises. A native school was afterwards opened, and the gospel preached twice a-week. Upwards of twenty soldiers belonging to one regiment, were brought to a saving acquaintance with Divine things; and, with some others, were united in christian fellowship. At a camp, too, about a hundred miles from

Bellary, bibles and testaments were eagerly received. "Never," it was said, "has there been such a hungering for the bread of life among the English soldiery, since the commencement of British authority in India. The bible has become the inmate of the knapsack, and is to be found under the soldier's pillow." Tracts were also highly valued. Many of the soldiers took great care of them; and some collected them, and bound them up in a little volume, to read and to lend their comrades. Several persons stated to the missionaries, that they had come two hundred miles on purpose to obtain a sight of them. Large numbers of tracts were also distributed by the missionaries in their journies; of one of them Mr. Hands says, "In some places there was quite a strife among the people to get near me, in order to obtain a book, and I was much pleased with the gratefulness with which they were sometimes received. At one village, a man who had received a tract, made me accept, in return, a bunch of plaintains; another, without inquiring whether I wanted it or not, ran to his house, and fetched me a vessel full of milk; another thrust into the palankeen a quantity of tobacco. These were, indeed, but trifles in themselves; but the disposition with which they were bestowed, gave them no small value in my estimation." The throngs to receive them at the Humpee festival, Mr. Reeve says, were immense. "Subsequent to every distribution," he adds, "there might be seen, in various directions, almost as far as the eye could reach, groupes of people, composed of men, women, and children, sitting at the doors of their tents, reading aloud these interesting messages of

peace and mercy to a guilty world. If every application had been attended to, 10,000, instead of 1000, would have been insufficient to meet their importunity." The excitement, in some cases, was not transient. A gentleman, passing through a large town, saw the natives sitting in groupes and reading to one another. Some of them were known, after the toils of the day had ended, and the shadows of the evenings had come upon them, to light up their lamps, and consume the midnight oil, in studying the glorious gospel of the blessed God.

Alluding to the translation of the scriptures into the Canarese, Mr. Hands said, "That was the most delightful day of my life in which the great work was brought to a close. I invited part of my congregation to come and spend the evening with me, that we might unite together to bless the Lord for having spared us to see the work completed, and to pour out our hearts in prayer to him for its success. I believe the Canarese language is spoken by not less than ten millions of the human race." This was the work of Messrs. Hands and Reeve, and of some parts of it many thousand copies have been circulated.

"Cast thy bread upon the waters, for thou shalt find it after many days," is the language of inspiration; and the experience of a young man, named Isaac C———, admitted into the church at Bellary, affords a striking fulfilment of it. "I am ashamed," said he, "of the conduct I have hitherto pursued. I was brought up by religious parents, and had a religious education. When I was about ten years of age, a minister came to my father's house, took me on his knees, and asked my

name; when I told him, he offered up a short and fervent prayer, expressing a desire that I might be like the patriarch whose name I bore. This circumstance, at the time, made little impression on me; but, within the last two years, the conduct of the good minister and his prayer have frequently recurred to my mind. I cannot say, that, when young, I felt any impression from Divine things. Whatever I did in religion was through fear of displeasing my parents, and I never made any profession of religion until I came to Bellary. At this place, the hearing of the gospel, the recollection of the above-mentioned circumstance, and the advice of my parents, together with an affectionate letter received from my brother, all united to induce me to make a profession of religion."

The Rev. Mr. and Mrs. Adam commenced a station at Benares in 1820. Of the state of this city, Mr. A. forcibly says, "It exhibits, in full operation, some of the worst principles of Hindoo superstition. The gospel offers its invaluable blessings to 'the poor in spirit;' but these people fancy themselves 'rich, and increased in goods, and to have need of nothing.' The Saviour is a Saviour to those who feel themselves lost; but they fancy themselves already at 'the gate of heaven,' and certain of obtaining an easy admission through it. Add to this, the awful wickedness of their lives, occasioned or fostered by the local superstitions, and it will easily be perceived that Benares presents many and peculiar obstacles, both to missionary exertions, and to the reception of the Saviour. Amid such a population, it is a great blessing to dwell in peace and safety, and to do any thing that may lead, though the effects may

be remote, to the important and happy object we have in view."

"Among other temples, in the city and neighbourhood of Benares, which we visited," say Messrs. Tyerman and Bennet, "was a famous one of Doorga. The image of the goddess is nothing more than a small medallion of a female face, of a gold colour, fixed in the wall, ornamented round about with tinsel, and having a lamp on one side. Two brahmins, seated near this representation, were receiving and offering the gifts of the people, which were merely chaplets, or handfuls of white flowers, or green foliage. These were thrown down upon the ground. Many persons were coming and going, some of whom prostrated themselves before venturing within the door. In the outer court a sacred bull was couched at his ease, chewing the cud; but, though he lay directly in the way, none ventured to disturb his rumination. The precincts of this temple are more lively than such places usually are, on account of the number and activity of the monkeys that frequent them, and which are said to have first flocked hither when the temple was opened, a circumstance which the superstitious builders would naturally interpret into a happy omen."

A man named Praun Poory, and said to have been very intelligent, lived some time ago at Benares. When nine years of age, he secretly withdrew from his father's house, and travelled to the city of Bethour, on the banks of the Ganges, where he became a fakeer. Shortly after, he went to Allahabad, to attend the great annual meeting of pilgrims at that place. Hearing there of the merits attached to the eighteen kinds of penance

called "Tupisya," he chose the one denominated "Oordhabahu;" the first operation of which is very painful, and requires preparation by a previous course of abstinence, by which the arms and hands are kept fixed above the head of the devotee. The extent of his travels in these circumstances is almost incredible, and in these extraordinary rambles he was sometimes brought into difficulties by the necessity of keeping up the character he had assumed. Fanaticism and superstition operating on his young mind, might have led him to this course of austerities, from a conviction of its value, but he confessed that he had fallen into the snare of hypocrisy. In one of his rambles, meeting with a native army, then in the field, the king being troubled with an ulcer in his nose, consulted him for a remedy. Having no skill in surgery or medicine, and finding it absolutely necessary to maintain his reputation inviolate, Praun Poory acknowledged, when relating the story, that he was obliged to have recourse to his wits to cover his ignorance; and therefore insinuated to the prince, that a connexion probably subsisted between the ulcer and the sovereignty, so that it might not be advisable to get rid of the one lest he should endanger the other; a suggestion which met, he added, with the approbation of the prince and his counsellors!

But what a spectacle does he present for the contemplation of a christian! A poor fanatic, with his arms locked together over his head, till they became shrivelled and immoveable, traversing, for forty years, tens of thousands of miles, an object of pity and disgust to the common sense and feeling of mankind, but of superstitious reverence

to the millions, who, like himself, are blinded by the god of this world!

Another fakeer lived also at Benares. His ordinary position was reclining on a bed of spikes. His proper name was Perkasanund; but he styled himself "Purrum Soatuntre," which implies "self-possession," or "independence."

When only ten years of age, he used to give himself up to meditation and mortification, lying on thorns and pebbles. This mode of life he continued for ten years, when it was interrupted by his relations, who wanted him to think of marriage. He left home in consequence, determined to devote himself to travelling. He penetrated far into Thibet, proceeding, as he expressed it, in religious progress from hill to hill; halting at particular places for devotional purposes, as well as to prosecute his studies. "Of one place," he said, "I had here shut myself up in a gowpha, or cell; where I vowed to remain doing penance, for a period of twelve years. Vermin, or worms, gnawed my flesh, of which the marks still remain. When one year had elapsed, the rajah opened the door of the cell: whereupon I said to him, 'Either take my curse, or make me a ser-seja;' and then that rajah made for me the ser-seja which I now occupy."

This ser-seja was a bed of spikes, and the conduct of the fakeer shows the state of mind common to such men. Arrogant and proud, soon angry, and very malicious, they will call down direful curses on any who offend them, or do not yield them the looked-for veneration. The rajah seems to have pitied the wretched self-tormentor, but with what insolence and ferocity he was saluted!

The only ground on which the devotee would accept the proffered favour, was, that an opportunity should be given him to claim higher merit; and that he might show, on a bed of spikes, how far he rose above other mortals!

Thenceforward the ser-seja was a kind of triumphal car for the miserable man. It appears he had made his very long journies chiefly on foot; but now he was drawn along, doubtless contriving, by some means, to prevent the full effect of the spikes on his body during the joltings of his long journeys, for on this ser-seja he travelled through the whole peninsula, by Allahabad and Benares, to the temple of Juggernaut in Orissa; and thence by Ramisher, near Ceylon, round again to Surat. He stayed there, after visiting Muscat by sea, and returning, two years.

On giving this account, he concluded, by saying, "It is now thirty-five years since I made tupisya on this ser-seja. I have been at every place of religious resort, and have no longer any inclination to roam; but being desirous of settling in Benares, I have come hither. Three yugs (ages) have passed, and we are now in the fourth; and, in all these four ages, there have been religious devotees and their disciples; and they are first to make application to the rajah, or to whoever is the ruler of the place, for even rajah's maintain and serve us; and it is befitting that I may obtain a small place, where I may apply to my religious duties, and that something may be allowed for my necessary expences, that I may bless you."

A very unexpected question was, however, put to the fakeer. A visitor remarking, that, in all the eighteen tupisyas, or modes of devotional discipline,

mentioned in the sacred books, the one he had chosen was not specified; and that it was to be inferred, in consequence, that he must have committed some great offence, in expiation of which he had adopted his present course: he inquired what that crime was. The answer betrayed at once the fanaticism and arrogance of the devotee:—"In the first age, a holy man, named Agniburmo, performed this discipline: in the second age, Ravono did this for 10,000 years: in the third age, Bhikma Pitamaha did the same; and, in the present age, I have followed their example during a period of thirty-five years: but not to expiate any crime or offence by me committed; in which respect, if I be guilty, may Vesweishuna strike me a leper, here in Benares."

But the ser-seja was not of itself enough for this aspirant after the merit of self-torture. During four months of the winter, he boasted he had made jel-seja on his seat: that is, in order to add to what he considered as the merit of this state of mortification, he directed that water should be made to fall on his head, night and day, from a perforated pot, placed in a frame at some height above him. He even went beyond this; often ordering, in hot weather, that logs of wood should be kept burning round him! "And yet," says the narrator, "such is the power of habit and fanatical superstition, he seems contented, and to enjoy good health and spirits: neither do the spikes appear to be, in any material degree, distressing to him, although he uses not the defence of even ordinary clothing to cover his body as a protection against them."

Bangalore, a town in Mysore, is another missionary station. It became so in 1820, and a

chapel was built. The Rev. Mr. Laidler took with him from Madras, in the capacity of servant, a native who had received christian instruction from the Danish missionaries at Tranquebar, and understood both the Canarese and the Tamul. At his baptism he received the name of Samuel; and, on account of his piety, disinterestedness, mildness of disposition, and especially of his attentive observation of the providence of God, Mr. Laidler afterwards added that of Flavel. Visits were made by him to a neighbouring village, where he addressed the people; translations and schools were commenced; a small society in aid of missionary, bible, and tract societies, was formed; a house was taken in the bazaar for the sale of the scriptures, books, and tracts, in the vernacular languages, where the natives could call, read, and make their inquiries; and a seminary was opened for preparing native youths, of pious character and promising talent, for preaching the gospel to their countrymen.

On the arrival of the Rev. Mr. Campbell, he thus describes the first native service he attended, which was conducted by Samuel Flavel. "It is no small matter to hear a converted heathen address his countrymen with so much fluency and earnestness as was then done. It is a great matter to see the heathen listening with attention to the word of life, and to witness two from among them receiving the ordinance of baptism, as followers of Christ, as was then done. But it is a greater matter still, to sit down to the table of the Lord, and commemorate his death with twenty who were once idolaters, now no longer heirs of wrath, but children of the living God, and to see them give

evidence of their conversion to Christ, as I then did. Long shall I remember the feelings I then experienced, and wish that those who pray for the cause, and support its interests at home, could witness such a scene. Nor does Samuel labour alone; two other youths, endued, I trust, with fervent piety, labour assiduously, as far as their ability extends; and should the Lord God of Israel give success to our plans, there will, I hope, soon go forth a host of warriors to fight the battles of the Lord, and to warn their countrymen of the danger and destruction to which they are exposed."

In December 1825, a considerable sensation was produced by a public discussion which took place between Samuel Flavel and a Roman catholic. A respectable and well-informed native came from Madras to Bangalore on business. In going his rounds as a merchant, he called one day at the house of Samuel. Embracing this opportunity of holding forth the truth of the gospel, Samuel began to speak to him about the religion of Christ, and the necessity of being born again. From the conversation, it very soon appeared that the man was a Roman catholic. All that Samuel said was well received, till he spoke against praying to the virgin Mary and departed saints. After much disputing, the man wished the dispute to be postponed till another time, and that it should be public. At length it was agreed that they should meet in the most convenient place which could be procured in the bazaar. Preparatory to the meeting, Samuel proposed four questions, as the ground of their future discussions. Nine days were allowed for the consideration of them, after

which they met in a large room in the bazaar to discuss them. The meetings were attended, in general, by sixty or seventy persons, many of whom were heathens, and were continued for upwards of a fortnight. They were conducted with decorum and good temper on both sides, and were finished, both in point of argument and conviction, much to the advantage of the cause of truth. "In them," say the missionaries, "we hailed the revival of other times; we thought of the contests which, in the days of Luther and of Calvin, produced such effects in the western world; and we rejoiced in the hope that this might prove a commencement of the more certain and speedy overthrow of antichrist in this distant land."

The following is an extract from the closing part of the discussion:—

Samuel.—Is the worship of the church of Rome, such as worshipping images, saints, &c. the same as that of the church of Christ?

Catholic.—God himself has commanded the worship of images, both in the Old and New Testaments. The command given to make the cherubim, and place them over the mercy-seat, was quite express.

Samuel.—Those images were not made to be worshipped. You know that God gave the second commandment, which forbids the dreadful sin of image-worship. The cherubim were made, not to be seen, but to be kept in the holy of holies. The making of the serpent, and placing it on a pole, was done at the command of God, and is nearer your idea than the making of the cherubim. The people went after this serpent, and worshipped it; but Hezekiah, that good prince, commanded it to

be broken in pieces, because of the people's sin and folly.

The 4th verse of the 18th chapter of 2 Kings was here read.

Catholic.—If God has not forbidden the making of the cherubim, we have a right to continue the making of images, and to place them in our churches.

Samuel.—If you take your authority for acting in this manner from the cherubim, then you should make your images of the same shape; and you should keep Aaron's rod, the pot of manna, &c. and sprinkle the blood before the altar. And thus, doing all these things, you would prove yourselves to be of the jewish, rather than the christian church. Idolatry was proved from many passages to be not merely a foolish, but a wicked and abominable thing.

Here the argument was shifted.

Catholic.—We make the image only to look at, not to worship it.

Samuel.—That is not correct, according to the belief of your church.

Catholic.—This is the opinion of our church, and agrees with the sacred scriptures. Solomon made images for the temple, but not for worship.

Samuel.—Will you put in writing, and sign your name to it, that the church of Rome makes images only to look at, not to worship?

Catholic.—No. I will not give my name in writing about that.

Here the heathens present showed themselves much disposed to laugh at the expense of the catholics.

Catholic.—The protestants make images to

look at, and not to worship, as well as the catholics. In your bibles you have pictures of Jesus Christ, &c. and we have the same in our chapels.

Samuel.—Very well; we shall bring these pictures and throw them, before you, into the fire, and say, in reference to religious veneration, "We reject them." If you will do the same with your images, this argument is at an end, and we shall consider another subject.

The catholics who were present, on this rose up, and said, "If this man say we will do so, we will lay hold of him by the neck, and push him out of the house." The heathens now interfered, and said, "You keep too long hesitating, and cannot depend on yourself on this part; we wish to hear something more on the other questions, and therefore you had better give up this."

Catholic.—It is impossible to give up this, for without seeing the image of God, not one can go to the kingdom.

Heathens to Samuel.—Is this true?

Samuel.—No. The image which the catholics worship is that of Jesus Christ. But before Jesus Christ came into the world, many went to heaven, as Enoch, Noah, and Abraham, and a thousand others.

Catholic.—I did not mean the Old Testament, but the New. All the apostles saw the body of Christ. When Christ ascended up to heaven, the apostles were sent to preach, and carried the image of Christ in their hands. They could not preach without the image.

Heathens to Samuel.—Is it true that the

apostles took little images in their pockets when they set out to preach in different places?

Samuel.—Allow me to make some observations before I speak of this. The villages around belong to the Roman catholics. The people are ignorant and simple. The rajah sends his order for the rents, and these orders are sealed; the people see this, and obey. But if any one were to go to the people, and give orders in the name of the rajah, and holding out a picture, say, this is the image of the rajah, and therefore you must obey, no one would regard him. In like manner, Christ sent his apostles to preach the gospel, and to warn the people of their danger; and this message was accompanied by the sealing of the Spirit, which made the people obey; but no account says they carried an image of Christ, and demanded obedience when they showed it. Now, (addressing the heathens) compare the message of Christ, and his language in John iii. 5, to Nicodemus, with the language of this man about images in the hand of the apostles. (The 9th of the Acts of the apostles was then read.) Luke (said Samuel) here makes no mention of seeing any image in the hands of the apostles. Without such an image, St. Paul was himself converted. The Ethiopian eunuch was reading Isaiah, and Philip preached to him Jesus, but did not show him any image, yet the man was converted. Stephen was not supported by seeing any image before he was stoned, but he saw Christ himself in heaven.

The 1st chap. of Romans from the 20th, was now read. The heathens took up the bible themselves, and read the passage over, and commented

on it, and said, "No further proof is necessary, for Christ's human body is only a creature." The heathens and catholics spoke very warmly for nearly two hours, whilst Samuel remained silent as a hearer. Samuel closed by referring to Rom. i. 17. and compared it with what Christ said to Thomas, John xx. 29; and Acts xvii. 29, with 1 John v. 21.

Whilst such sensations were produced in Bangalore, the villages around manifested no less concern to hear and receive the gospel. On these itinerating and interesting occasions, Samuel Flavel was accompanied by the native teachers, David, Jacob, Joseph, and some others, all of whom expressed their great concern for the souls and the eternal welfare of their countrymen.

CHAPTER VIII.

Cuddapah.—A great Hindoo Festival.—A Brahmin Convert.—Belgaum.—The Convert Dhondapah.—Constancy of a Convert.—An Idol demolished.—Death of the Rev. J. B. Warden, and of the Rev. H. Chambers.—Worship of Tools.—Anxiety for Instruction.—Rev. Robert May.—Festival of Doorga.—Necessity of the Gospel.—Sketch of Mrs. Mundy.—A Subterranean Temple.—Worship of the Serpent.—Abolition of Suttees at Allahabad.—Dialogue between a Missionary and a Hindoo Female.—Chittoor.—Joseph Dacre, Esq.—Native Teachers.

Cuddapah is the capital of the eastern district of the Balaghaut ceded territory, and is situated at

the entrance of a valley, visited formerly, and held sacred by the Hindoos. The population of Cuddapah and its vicinity is stated to be 60,000. Here Mr. and Mrs. Howell, who are Indo-Britons, or country-born, have been actively engaged for some years. A chapel, a school-room, and a house have been erected; a weaver's shop opened, and a common paper manufactory established. On the natives becoming christians, Mr. Howell allows them to reside in one of his cottages, finds them employment, and makes them work for their own subsistence. In the first instance, he provides them with looms, wheels, &c., which the people afterwards pay for by instalments. This seems an admirable plan, and which may well be adopted so long as the loss of caste in these countries is attended with consequences most appalling and discouraging. A subscription of fifty rupees per month, from a gentleman at some distance, enables Mr. H. to erect these cottages, and to carry these plans into effect. The families of the christian village, as it is called, have acquired settled habits, and are not disposed to leave the place.

"While here," say Messrs. Tyerman and Bennet, "we had an opportunity of attending a great Hindoo festival, called Gangamma Tirnal, or the great goddess Gangamma, held in a village about five miles distant from Cuddapah. This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place

is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown to all such as chose to receive it, in fulfilment of vows. Between twelve o'clock at noon, and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin of their backs. The machine which was used for this purpose was a bullock-cart. Over the axle-tree a post was erected, over the top of which a beam, about thirty-five feet in length, passed, and moved upon a pin. The longer end of this beam extended over the bullocks; at the end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand on the lower bar. This being done, and we saw the operation performed in several instances, the beam was raised upon its fulcrum, and the persons on the frame were elevated about twenty-five or thirty feet above the ground. Each person was furnished with a dagger in one hand, and a pocket handkerchief in the other. The machines, to some of which were yoked six, eight, ten, or twelve bullocks, were now driven at full speed round the pagoda three times, while the deluded wretches were brandishing the dagger, and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us,

it was in fulfilment of vows made to the goddess; others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention. Never were we before so powerfully impressed with the importance of missionary exertions. Truly 'the dark places of the earth are full of the habitations of cruelty.' O that the people of England could have witnessed this spectacle, so truly infernal! Who could then remain indifferent to missionary exertions, or how withhold his support from those societies which make known the merciful religion of Jesus, to enlighten the heathen, and to put a stop to these dreadful cruelties?"

"It is with much pleasure," says Mr. Howell, "I have to mention a brahmin convert, about thirty years of age, belonging to a place called Mudaka Seerah, in the Bellary Zillah. He came here to get instructed in the christian faith, and, upon inquiring into the circumstances of his former life, he gave the following account:—

"He said that his father led an ascetic life, had renounced idolatry and caste, and had instructed him in the mystic tenets of that sect to which he himself belonged, and on the death of his parent he also became a sennassi, and travelled to various sacred places of the Hindoos, and, after having spent many years in search of truth, returned to his native place disappointed. The late Mr. Gosling, a pious gentleman, had come to his village in 1822, and put into his hand the Teloogoo

scriptures, and, soon after this, he got the Canarese scriptures also from a native who had visited the Humpee festival. He read these books with great attention; but, wishing to be better informed and instructed, he proceeded to Bellary, having heard of the brethren there, and remained in the mission about a month, where he was induced to relinquish his sennassi habits, by cutting off his beard, which was grown a cubit in length. His quitting Bellary was chiefly owing to persecution, carried on in a secret way by some respectable natives, who had before reverenced him, but now, being deceived, were determined to be revenged on him. On hearing of Cuddapah, and feeling anxious to learn the way of the Lord more perfectly, he thought it proper and preferable to come and settle here, that he might quietly enjoy the privileges of a preached gospel.

"I have taken this man under my protection, and, from the frequent conversations I have had with him, I find he had read the book that is so much admired by the heathen, called Tutwum, which relates to metaphysics; and this he is able to repeat with great fluency, so as to excite the admiration of the ignorant. He is also very expert in performing some mystic feats, by keeping in the breath, closing the eyes, ears, &c. to the astonishment of the people, who are made to believe there is a great merit in these performances, and by means of which his character, as to sanctity, has been estimated. He is now so far enlightened by the reading of the sacred scriptures, and the preaching of the gospel, as to acknowledge the folly of these things to the heathen when they converse with him upon these matters. He has

read all our tracts, and committed to memory, lately, the 'Assembly's Catechism,' from which he has received a correct view of all the doctrines of the christian religion. With a view of rendering him useful to this mission, I placed him under my moonshee for further instruction, and he has made considerable improvement in reading, writing, and arithmetic, for the last six months, so as to be able to conduct the duties of the christian school, in which he is now employed. It gives me pleasure to inform you, that I recently baptized him, after having evidence of his sincerity in the faith of the gospel. He has also been admitted into communion. While a sennassi, he used, from pride of heart, to call himself Veerat, which means 'Supreme Being;' but the gospel has humbled his spirit, and he now submits to be called Veerapah. 2 Cor. x. 4, 5." In 1830, Veerapah was employed in the christian school, and had nineteen boys and twelve girls under his care.

The Rev. Mr. Taylor officiated for some years as chaplain to the garrison at Belgaum; and, there is reason to hope, that his labours among the English were blessed to the conversion of several, some high in office, and others in the ranks. On the appointment of a chaplain, he gave himself more fully to missionary labours, in which he has also been very successful.

Among the natives the truth has not been proclaimed in vain. Three persons of some distinction were baptized at Bombay, from this place. A persecution followed, and two of them abandoned their profession for a season; but one subsequently returned, and appeared to be stedfast. It is not known what has become of the other. The two

are entirely forsaken by their friends. Others, also, made a promising profession.

Native services and schools, an English service, the distribution of the scriptures and tracts, and various itinerancies, still proceed. Samuel and Jonah, the native Tamul assistants, render valuable services, and their conduct is exemplary. An interesting station at Darwar, is assiduously, and, through the Divine blessing, successfully cultivated by Dhondapah, who was the first-fruit of this mission. At the school in the jail he has been very useful. Some of the prisoners have expressed a desire for christian baptism, and several have acquired a very creditable knowledge of the principles of christianity. To Dhondapah they are much attached. Mr. Beynon says, "He is the most spiritually-minded native christian I ever conversed with. I have never heard him speak upon any subject, but what was either more or less connected with the salvation of his own soul, or with the cause of Christ in general. His trials and sufferings have been many and severe, and the sacrifices he has made are of the most painful nature; but amidst all he has been supported, and has maintained a most consistent character. He has literally, for the sake of Christ, forsaken wife, and children, and brethren, and lands. In a conversation I had with him, on adverting to his sufferings, he modestly observed, "Yes, I have been called to endure a few trials, and my friends frequently tell me of my losses; but it is not always that they ask me what I have gained by them."

In the year 1826, the Rev. Mr. Trawin thus writes from Calcutta, where great effort had been made:—"You will, I trust, have received our

communication, announcing the cheering tidings of the baptism of nine Hindoos, five adults, and four children. Our hearts, on that ever-memorable occasion, were elated in no ordinary degree. In these dear emancipated captives we saw, as it were, the enemy conquered, and the Prince of Peace take possession of a portion of his own inheritance."

"Through the gracious continuance of the Divine favour on our feeble labours, we have now the pleasure of reporting things of a still more encouraging nature. Apart from the satisfaction it will give you to hear that these converts stand fast in the faith, and, amidst much opposition, quit themselves like men, you will, we doubt not, be highly delighted to hear, that, on the 3d instant, four additional members were received into our native church. Three of these converts are natives of Rammakalchoke; and the fourth is a native of Bageshur, a village about a mile distant from it. These disciples dedicated themselves to God in the ordinance of baptism, in the Kidderpore chapel, in the presence of a number of delighted spectators. Truly, we felt that the Lord was with us on the occasion; it was none other than the house of God, and the gate of heaven.

"The services of the evening were peculiarly solemn, interesting, and profitable. Mr. Gogerly gave out the hymns; Mr. Piffard offered the introductory prayer; Mr. Edmonds, from Chinsurah, addressed the congregation in a very animated and impressive manner, from John i. 42, 'And he brought him to Jesus.' The scope of this excellent address was to show, that the sole object of the Missionary Society is to bring sinners to the Saviour; and that, in the prosecution of this great

work, we do not design to proselyte the heathen to any particular denomination of christians, but to make them sincere followers of Christ. Several questions were proposed to the candidates for baptism, to which they gave appropriate answers. The ordinance was then administered to them, and they were accordingly numbered among the disciples of our common Lord. Mr. J. Hill concluded the service by prayer, in which he affectionately commended these new converts to the protection and blessing of God. One of the natives who were baptized is an aged female, nearly eighty years of age. Her son was baptized in October last. For some time after, she was extremely averse to the truth. The Lord, however, has, we trust, since taught her the error of her ways, and effectually turned her heart to himself. She frequently speaks of the goodness of God in saving her at the eleventh hour. In her we see another proof of the efficacy of the gospel, to bring old idolaters from all the false hopes of a demoralizing superstition, and to induce them to trust alone to the crucified Saviour for salvation.

"I believe I have mentioned that, through the kindness of a lady, to whom the Society is greatly indebted, a native bungalow had been built at Rammakalchoke. It was opened for public worship on the 27th of January. Since that time, the Lord has made bare his arm in a most glorious manner; and the idols of the heathen he has begun to abolish.

In the beginning of February, we opened a school at Rammakalchoke, and in a few days upwards of sixty boys were collected. Some of them are now reading in the gospel of John. On the

20th ult. the native christians tore up their idol Sheeb, or Seeva, of that form commonly called the Linga. It is a massy stone, of some hundred pounds weight. The demolition of the idol has produced a wonderful effect upon the people. Ramjhee, the owner of the temple, says, that when the Destroyer, for that is the meaning of the idol's name, was taken out of his residence, the whole village ran together in perfect amazement, one crying one thing, and another another. Each individual seemed to say, Great is Sheeb of the Hindoos! The impression, observed Ramjhee, was like the shock of an earthquake.

"The rumour of the demolished idol has spread through all the region round about, and we cannot but hope that much good will be the result. On the 27th of last month, the idol was brought to Kidderpore, and presented to us by its owners, who have turned away from it with utter abhorrence. Here, indeed, we stand amazed, and say, 'What hath God wrought!' Never did our most sanguine expectations allow us to expect that we should live to behold this obscene idol, in any instance, abolished before our eyes. This is the first that has occurred in Bengal; and, it is important to add, that the rooting out of this idol from his dwelling-place, by the hands of his owners, and consigning it to destruction, has proceeded from the principles of the gospel.

"I should now subjoin a particular account of this idol, but, alas! like the deeds of darkness that are performed in secret by the heathen, of which it is a shame even to speak, so the history of this monstrous image is too indecent to see the light. Sheeb has more worshippers than all the other

gods put together, and scarcely any merit is thought equal to that of building a temple in honour of him. It is painful to add, that, notwithstanding the dreadful obscenity which is connected with the worship of this image, the Hindoo females pay their adorations daily before it. In honour of Sheeb, also, a most abominable festival, called churuk pooja, is annually kept. And oh! could our friends in Europe witness, but for a few moments, the heart-rending spectacles that, on these occasions, are every where exhibited in Bengal, they would surely pray more fervently, and labour more abundantly, that the kingdom of God might come among the people of this benighted land. Last Saturday, being the first day of this festival, thousands of the worshippers of Sheeb commenced their work of self-torture, by making beds of thorns, on which they cast themselves nearly unclothed. On the sabbath-day they cast themselves from stages of from eighteen to twenty feet high upon iron spikes. On Monday morning, they proceeded to Raleghaut for the purpose of piercing their tongues and sides. I visited this scene of horror, in company with Mr. Piffard, on Monday morning. We arrived at the spot a little after five o'clock. The roads leading to the temple were crowded for miles by multitudes from all quarters. Some of these infatuated people carried drums and various instruments of music; others were seen with spits and swords, and the various instruments of torture which are used in the performance of these horrid rites. We entered the temple with difficulty, on account of the crowd. And here it is impossible to give an adequate idea of the various tortures which these deluded men were inflicting

upon themselves, under the vain hope that God was well pleased with such sacrifices. These wretched slaves of idolatry, some with spits and living snakes run through their tongues; some with canes and cords run through their sides; and some with their foreheads, breasts, and arms, stuck with pins, all danced before the idol with indecent gestures. Indeed, I almost shudder whilst I think of these sanguinary rites; at the same time, I greatly rejoice to think, that one of the images of Sheeb, in honour of whom all these acts of wickedness are performed, has been destroyed before the people of Rammakalchoke. Thus let all the remaining idols of the earth perish, O Lord!

"The native christians will proceed, without delay, to pull down their deserted temple, and with the materials a small chapel and an adjoining room, for the temporary residence of the missionaries, will be built. To accomplish this desirable object, one of the native christians has given us a suitable piece of ground, and the bricks of the temple. In addition to this grant, about one thousand sicca rupees will be required. This sum, I doubt not, will soon be furnished by the liberality of our friends; so that I hope, within three months, those very bricks that once enclosed the demon of impurity, will serve the purpose of screening your missionaries from the rays of the sun, whilst preaching to the heathen the unsearchable riches of Christ.

"On Wednesday, we spent the fore part of the day in thanksgiving to God for this gracious manifestation of his favour towards us. After praising the Lord for his goodness in converting the heathen, we together partook of the supper of our common

Lord. Eleven natives sat down with us at the ordinance, and we found it a time of refreshing from the presence of the Lord. O that our friends in England could have enjoyed the luxury of seeing these once benighted heathen sitting down at the feet of Jesus, clothed and in their right mind.

"Rammakalchoke lies nearly in the centre of a vast number of villages, which contain at least twenty thousand inhabitants. Eight of this multitude, who were not long since literally sitting in darkness, and in the valley of the shadow of death, have been brought into marvellous light; and others are coming forward to join themselves to the Lord. May we not then call upon the churches of Britain to pray for this little flock, which the good Shepherd has recently brought into the fold. The grace of God has been gloriously displayed in their conversion. Twelve months since, neither their village nor populous neighbourhood were even known to us. The poor heathen inhabitants were living in a gloomy region, where all the horrors of idolatry were maintained in full vigour; for there the sound of mercy, through the crucified Redeemer, was not heard. We rejoice to think that the banners of the cross are now displayed to these wretched slaves of superstition, to whom the Lord appears to be saying, Behold me! behold me! to a people that was not called by his name.

The Calcutta mission was bereaved of a most valuable labourer in 1826. From an account furnished by one of the associates of the Rev. J. B. Warden, the following particulars are extracted:—"His sufferings were extremely great, to an extent which I have never witnessed in any other person.

One day I was condoling with him, for to have preached patience, under his acute agony, would have been as cruel as it was unnecessary, when he said,—'Yes, my sufferings are indeed great, and require much patience to endure; but, I am aware, that the furnace must be heated in proportion to the metal which it has to fuse.'

"In reply to a query proposed to him, he said,—'With regard to my own safety, I have not a doubt; and, with reference to death, it appears to have lost all its terrors. I know I am a worthless creature; but the precious blood of Jesus! how perfectly it answers all my wants!'

"These patient and tranquil feelings continued till within two days of his death, and then resignation brightened into rapture, and meek submission into ardent and lively hope. How strikingly was this exhibited, at the moment he was informed that the opinion of his medical attendant was, that he could not survive twelve hours! Raising his eyes and his hands to heaven, with a voice that seemed more than human, he exclaimed,—'O thou blessed Jesus! Is it possible that I am within twelve hours of thy presence, where is fulness of joy; and thy right hand, where are pleasures for evermore! Oh, what must the river be, if one draught from the stream can give me such delight!'

"Afterwards he joined in a hymn of praise, and the ecstacy depicted on his countenance, and expressed in his tones, was indescribable. In the evening, he spoke of the glories of Christ, and the wonders of redemption, in a manner which baffles description: he appeared more like a sainted spirit, than an earthly creature. Toward the close, turn-

ing his eyes to the friends who stood round, he said,—'Spectators! hear my dying words. If you would be happy, if you would be happy with God for ever, come to Jesus, trust in Jesus! O let my poor dying voice give emphasis to my words—Do come to Jesus!' In this strain he spoke for about five minutes; after which he scarcely spoke, except on the morning of his death, when, grasping the hand of one of his brethren with both his, he looked up, and said,—'Brighter —brighter—brighter still! Oh, to be lost in wonder, love, and praise!"

"He left one little boy, exceedingly like his father; and, when he took him in his arms, his prayer was,—'O my dear boy, may God make you a better missionary than ever your father has been!'"

The Rev. Hiram Chambers became also the prey of death. "He was recommended, in consequence of illness, to embark for England, and arrived at Madras, but unfortunately was unable to obtain a passage in either of the ships that left before the monsoon; in consequence of which we were obliged," says Mrs. C., "to remain at Madras three months, during which period my husband's health and strength declined greatly. We, however, in the middle of December, engaged a passage on board the Woodford, Captain Chapman, and went on board as soon as the ship arrived in the roads; and we were on board ten days prior to the Woodford sailing. The ship weighed anchor on the 7th of January, at three o'clock; and, at half-past six on the same evening, my dear husband was removed from me, and his dear babe, to the bosom of his Saviour, whom he desired, and

endeavoured to glorify and serve, and who had comforted and supported his sinking spirit, and wasted frame, through a long affliction.

"His mind was calm and peaceful throughout the whole of his protracted illness. He would frequently say,—'My covenant God has been pleased to pour into my soul so much of the consolation of his Holy Spirit, and has given me such sweet views of the character of Christ, in all his offices, that I dare not doubt that this affliction is sent in much love and wisdom, both to my own soul, and also to you:' and, he would add,—'If He should be pleased to spare my life, I am determined, in his strength, to proclaim the gospel of his Son with greater earnestness than I have ever yet done.' I did not think the solemn hour was so near. Though my husband was the subject of extreme debility for three days prior to his removal; yet, as he had little or no pain, I cherished the hope of a favourable change: but, alas! how fallacious was this hope! the mandate had gone forth, and his spirit was called to take possession of 'the rest that remaineth for the people of God!' He was seized with a fainting fit about five o'clock, which continued some time, but from which he recovered, and conversed with me in a very consoling manner; commending me and our two dear children to the care of a covenant-keeping God, and entreating me to remember his faithfulness in seasons that were past. He assured me that Jesus was increasingly precious to his own soul, and that the precious promises contained in the word of God were still his solace and support. He requested me to raise him from his couch, which I endeavoured to do, when he laid his head on my

arm, and breathed his spirit into the hands of his heavenly Father. It was, indeed, falling asleep in Jesus."

At Berhampore, Messrs. Tyerman and Bennet remark,—"A blacksmith, who had been employed yesterday on the mission premises, fetched away his tools this morning, for the purpose of worshipping them, this being the day on which the Hindoos pay divine honours to the implements of their various trades: the files and hammers of the smith, the chisels and saws of the carpenter, the diamond of the glazier, the crucible of the goldsmith, &c., &c., all become idols on this anniversary. Thus do they resemble those of old, who sacrificed to their net, and burnt incense to their drag."

The following is an interesting extract from the journal of a missionary while here on a tour:—

"After breakfast, I took under my arms a number of tracts, and sat down under a large tree, where the people had collected to receive, according to my promise, the tracts. I preached, or rather argued for a considerable time, when several cried out, 'Send for such an one; from the knowledge of the shasters, he can answer the sahib;' the man came, but he could not succeed to their wishes, and they sent for another, and another. Still, by fair argument, they were left, according to their shasters, without a Saviour. At length, with one consent, they exclaimed, 'Sir, if we are wrong, and have no Saviour, tell us where one is to be found." They listened with a degree of interest to remarks on the design and efficacy of Christ's death. When I had done, as the sun was become hot, to save time I gave my tracts to be distributed

by one of the most respectable men, who was immediately surrounded by applicants. I had reserved a gospel of Luke, but a man followed me and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse's reins, and said, 'Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone. Here, sir, what is this—Mungal somacha?' Good news. 'What is this Luke?' Luke is the man's name who wrote this book. 'Kostrick—what is that?' Written; and the whole sentence means—the gospel written by Luke. 'Who was Luke?' He was a man acquainted with all the Lord Jesus Christ did and said on earth; with the reason of Christ's coming into the world, and with the manner of his death; and these are the things contained in this book. 'That will do, sir; now I shall understand what I read.' I left him, and prayed that the Lord might give him understanding in all he read. At three o'clock I arrived at Cutra, dined, and went into the bazaar, where I was surrounded by an audience of mussulmen, but the abusive language I received here cannot be committed to paper; at length a venerable old mussulman came up and stilled the people, and then observed, 'Sir, your message is not to mussulmen, but to Hindoos, who worship idols.' I replied, 'Yes, to mussulmen; for they, as well as Hindoos, have souls to be saved.'—'True, but mussulmen cannot fail to obtain heaven; for there is one God, and Mohammed is his prophet: besides, sir, your books are all for Hindoos.' 'No, I have Persian gospels for mussulmen.'—'Will you give me one?'

'Certainly :' he stayed and accompanied me to my tent, and requested a copy of every book which I had in the Persian character. I complied with his request, from the consideration that he could read fluently, and appeared like one desirous of reading. Influenced by his example, many mussulmen now begged a book, and I distributed the remainder of my gospels and tracts in the Persian language."

The first labourer at Chinsurah, was the Rev. Robert May. No sooner did he arrive, than he entered with great ardour and activity on the work of opening schools for native children, imparting also religious instruction to the children of Europeans, and he had the gratification of beholding his labours crowned with very encouraging success. He established at this station about thirty native schools, containing nearly three thousand children, among whom were about seven hundred sons of brahmins. But, alas! the period soon arrived that was determined by an inscrutable, yet all-wise and merciful Providence, to be the boundary of his mortal existence. By a singular coincidence, he entered Calcutta on the 11th of August, 1812, in order to commence his mission in India; and, on the same day of the same month, in the year 1818, he entered Calcutta to close it. In the beginning of that month he was attacked by a fever. The disorder gaining strength, he was induced to go to Calcutta, that he might obtain the best medical advice; but every attempt to relieve him was fruitless, and the day after his arrival he breathed his last.

When approaching the close of life, his humility and self-abasement were such, as to lead him to think it almost impossible that one so unworthy

as himself could be saved. But afterwards he found joy and peace in believing. He said, "It is Jesus Christ whom I want!—I build upon the foundation, Christ!—Jesus is precious to my soul!" and shortly afterwards expired.

"Being at Chinsurah during the festival of the Doorga, the goddess of nature," say Messrs. Tyerman and Bennet, "we saw heathenism at the height of its madness. In the palace of an opulent baboo, an idol with ten arms, manufactured for the occasion, at the expense of five hundred rupees, was placed in the recess of a superb apartment, used as a temple. The image, not yet having been consecrated, was said to be blind; but a small hole was left in one of the eyes, through which the divinity was supposed to enter at a particular crisis of the rites, when the orifice was immediately closed, and she was shut in; not long, however, to remain a prisoner there, for soon afterwards the idol itself was broken to pieces, and cast into the Ganges, with many others, carved for this particular festival, and by the sale of which the craftsmen make no small gain. Before the sanctuary was a spacious area, about the middle of which a stump of wood was fixed in the ground, having a notch in the top of it, wide enough to admit the necks of kids or lambs, when slain for offerings; across which there was an iron bolt to confine the animal, with the head projected, as through the loop-hole of a pillory. Beyond this was another stouter apparatus of the same kind, with an opening wide enough to secure the necks of young buffaloes. These two stakes were, in fact, 'the horns of the altar,' a mound of earth being raised on that side of each, over which the

animal was to be stretched to receive the mortal stroke. For this a tremendous knife, something like a bill-hook, four feet in length, (including a short handle,) and very broad, strong, and sharp, was provided. This slaughtering place was surrounded with posts and railings, to which were bound two buffaloes, the one about two years, and the other fifteen months old, also four kids and a lamb, all males. The horns of the buffaloes were painted red, and garlanded with foliage; their bodies were successively sprinkled with water from the Ganges, and an infusion of turmeric poured upon their heads. A few green leaves were strewn on the ground under their bellies, and a yellow cloth cast over their backs; after which, the man who was to be executioner on the occasion, lightly drew the great knife across the neck of each of the intended victims. The four kids and the lamb, one after the other, were then brought forward, and their bodies being stretched across the earthen altar, and their necks fastened within the forked stake, each in turn was decapitated by a single blow. The moment the head fell, a brahmin snatched it up, and ran to present it to the idol. Another brahmin took up the body, and held it while the blood flowed into a sacred copper vessel, lined with plantain leaves. Immediately before the knife descended, at a given signal, a terrible din of gongs and drums, accompanied by a loud shout of the multitude, was raised on every hand, which continued till the head had been laid before the idol. When the five smaller animals had been despatched, a piece of the flesh of each was cut out of the carcase, and thrown into the dish that had received its blood; and the whole was set, reeking,

before the shrine where the heads were. The lesser stake was then pulled up, the earthen altars repaired, and a large gourd, with a streak of red paint, was placed upon it. This was split in two, and both ends being thrown aside, seven sugar canes were, in like manner, first laid upon the altar, and each cut in two. These were to represent offerings of the fruits of the soil. The larger buffalo was then led within the enclosure, and his neck fixed within the fork of the stronger stake; while, by means of ropes fastened to all his legs, his body was drawn out, and held down upon the earthen mound, or altar. The sacrificer, a blacksmith, a man of mighty bone and muscle, then fetched the knife, with great formality, from before the idol, where it had been laid with each of the former offerings. For a few moments he looked with intense earnestness towards the image of Doorga, as though imploring the might of her ten arms to aid his two; every eye was fixed on him, and every face expressed a strange solicitude for the sequel, as the canon law, in such case, requires that the head of the victim shall fall under one blow; for, if this be not effected, the omen would be deemed most unfortunate, and the sacrificer would be driven away with scorn and cursing from the place. The blacksmith, however, on this occasion, failed not; having deliberately taken aim, and lifted the terrible instrument, one moment we saw it gleaming through the air, and the next it was crimsoned and reeking with blood from the slain beast, the head of which was immediately caught up, and presented to the idol. Meanwhile the people shouted and danced; hugged in their arms, and crowned with a chaplet of leaves, the brawny

slaughterman, as a benefactor of their country. Presently, however, a grand struggle took place for the body of the buffalo, which was dragged away by the strongest party, in triumph, as lawful spoil. The second bullock was beheaded with the same good luck; but the body of this was seized by a number of women, who fought with Amazonian fury for the possession of it. Many men and boys after, pressed forward to dip their hands in the blood, as it lay in pools on the ground, marking with it their temples, and various parts of their bodies. A lighted lamp was then placed at the head of each of the victims, and one of the brahmins began to mutter over it his prayers and incantations, but we were not allowed to see or hear any more of the ceremony. On the evening of the following day, all the idols prepared for this anniversary were brought down to the river, embarked on a platform between two boats, from which, with great pomp of music and pageantry, they were plunged into the stream. We were told, that the spirits of the gods, being supposed to have gone out of the images, they were regarded as dead carcases; and, instead of being worshipped, were spurned and execrated by the people, who, both on land and water, indulged themselves in the most abominable excesses."

"It is the gospel," said Mr. Townley, who spent seven years in India, and laboured at Chinsurah, "and that alone, which can save the soul; and this is the grand consideration on which missionary societies must proceed. A Hindoo, in his dying moments, had been brought to the margin of the Ganges, to breathe his last. I said to him, 'Have you a good hope? Do you think of

going to heaven? Do you think that the sight of the Ganges obliterates your sins, and that the worship of your gods has blotted out your transgressions?' He said, 'I have no confidence in all these things.' 'Do you then know,' said I, 'of any mode satisfactory to your own mind, by which your transgressions can be forgiven?' 'No! I know of none.' 'Then what is the necessary consequence? Do you know that you have sinned?' 'Of that I have no doubt.' 'Do you know that God punishes sin in hell?' 'Yes.' 'What then is the inference?' 'I am going to hell.' I could not but drop a tear, when standing by the entrance of the dying man's tent, who had been brought to the river of their god, thus vainly hoping for salvation."

At Chinsurah, Martha, the wife of the Rev. G. Mundy, died in 1824. She was the daughter of pious parents, and appears to have been from her infancy the subject of religious impressions. It was not, however, until she was thirteen years of age, that a decided turn was given to her religious character; this was effected by hearing read the experience of a missionary. It is remarkable, that this was the experience of her brother-in-law, the Rev. W. Reeve, of Bellary, a circumstance which she did not know until she became a member of that mission.

Mrs. M., under the patronage of the London Missionary Society, left England for India, when she was eighteen years of age, and joined the family of her brother and sister at Bellary, where she entered, with the greatest ardour, into missionary work; and considered no sacrifice too great, and no fatigue too much to be endured, so

that she might win souls to Jesus. Owing to the indisposition of her sister, the whole of the domestic concerns of the family devolved upon her, together with those of the family of the Rev. Mr. Hands, who, in a letter addressed to her afflicted partner, since her decease, thus speaks concerning her:—"She was very much beloved at Bellary, but, perhaps, by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children; and I cannot tell you how much I was affected, when I read in the papers, a few days ago, an account of her death."

To the labours above stated, she added the charge of a small boarding-school, the profits of which were devoted to the support of the native schools connected with the mission. Her leisure was occupied in studying the Canarese language, in which she made considerable proficiency, in storing her mind with heavenly truths, and in private devotion, to which she devoted a large portion of her time.

Whilst residing there, she gave the most decided proof of her attachment to the cause of missions. Bellary is a military station, and has likewise a civil establishment; and she there had various opportunities of settling herself in life, in connexions where both piety and worldly affluence presented themselves to her view. But she had set her heart on missionary work, and persevered in her determination, either to share with such a partner the trials of his arduous labour, or to remain in single life.

She arrived at Chinsurah in March, 1821, and immediately commenced the study of the Bengalee language, which she acquired to a considerable extent. The deplorable state of the native females

affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She, therefore, in connexion with Mrs. Townley, opened a school for the instruction of native female children; and to this school three others were added, one of which contained upwards of sixty girls; and frequently has her heart bounded with love and gratitude to God, when she has heard these once neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young ladies in the settlement, who could bear testimony with how much affection and concern she sought their welfare.

At length Mrs. Mundy was attacked with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about. This brought on, it is supposed, a premature confinement. Soon after this event, the hearts of her family and friends were filled with joy in the prospect of her speedy recovery; they united in their thanksgivings to God, and fondly anticipated a continuance of their joy. But, alas! soon they had to exclaim, "Verily, thou art a God that hidest thyself." The song of rejoicing was exchanged for the voice of weeping, the anticipation of gladness gave place to the corrodings of grief; and the beating of grateful hearts, was paralyzed by cold despair. Within two hours after her delivery, death spread its awful gloom over the house, and she calmly announced her last hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident, from the few expressions which dropped from her lips, that a

holy peace reigned in her soul. She manifested an entire submission to the will of her heavenly Father, and no rising doubt obscured her view of that celestial country into which she was about to enter. In the midst of the distressing scene, her afflicted partner said to her, "Oh! my dear, my dear Martha, you are going to leave me, what shall I do?" "God," she replied, in great pain, "will take care of you." Some time after, he said, "My dear, do you know where you are going? is Jesus precious to you now? do you feel his presence?" She answered, "Yes." The same or similar questions were afterwards repeated, to which she uniformly gave the most satisfactory answers. When very near her end, her husband said, "My dear, do you know where you are? are you sensible of your state?" She opened her eyes, but could not speak; he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign if you are unable to speak." She then raised her hand; and, as it fell, said with much emphasis, "there." She survived the birth of her infant only seven hours, and sweetly fell asleep in Jesus.

Some account of Allahabad has already been given; the following particulars are from the journal of Messrs. Tyerman and Bennet:—"Here, we were introduced into a subterranean temple, dedicated to an idol which we cannot name, but which is more worshipped throughout India than all the millions of other false gods put together. An ancient female led the way, with a single lamp, through a long dismal passage, about seven feet high and six wide, at the extremity of which was the sanctuary of abomination, literally a 'chamber

of imagery,' more than a hundred and twenty feet long, and nearly half as broad. The ceiling, which was not higher than that of the passage, was supported by a very great number of square stone pillars, in rows, forming various dreary aisles, through which the glimmer of the lonely lamp, casting strange black shades from all the stationary objects, as we passed along, made darkness visible, and peopled it with flitting phantoms. Multitudes of images, some without heads, and others without bodies; and others, again, mutilated in various ways, (all equally good, and all as good as new,) were discoverable in the recesses of the walls, and on the floor in the spaces between the columns; they were of the usual sizes and shapes, standing, sitting, and lying. At length the sibyl brought us to a place where there was nothing to be seen but the forms of two human feet, cut upon a flat stone. Here she set down her lamp, and squatting herself on her heels, by certain very significant motions gave us to understand, that here she expected to receive a gratuity for having shown us the rarities of her dungeon-temple. Half a rupee brought a smile over her gaunt countenance, which certainly made her appear the most beautiful object among all that she exhibited. In one corner of this noisome, dark, and filthy den, she pointed out to us an 'immortal tree.' It was a biforked stump, and actually had upon it a few young and tender shoots. This was also a god; but, god or tree, that it could live and grow in such an atmosphere, was beyond our strength of faith to receive; and we were afterwards assured, that, when one stock decays, or ceases to germinate, another is substituted; and this change,

though the roots of the incumbent are daily watered, to keep up the semblance of vegetable life, takes place not much seldomer than once a year. The information was confirmed by the suspicious appearance of a cast-away stump, of the same kind, which we happened to spy in another part of the temple.

" Some idea of the prodigious multitude of pilgrims that annually visit this holy city, may be formed, from the fact, that there are four hundred barbers in it, who are supported, principally, by shaving the heads of bathers in the sacred waters of the Jumna and the Ganges ; such purification being considered indispensable before an ablution, which is supposed to reach the very soul, and cleanse it from all defilement. A small tax is levied by the British government on each of these strangers ; and, at festival times, the office where it is received, and licences to bathe are issued, is thronged with eager applicants, who grudge no labour, suffering, or expence, that they may obtain heaven by such means as are here required for the purchase of it.

" Some remarkably shocking instances of absurd superstitious worship we saw while here. We happened to be visiting a very handsomely stone-built temple, covered with well-executed sculptures of their idols, holy persons, &c., in stone, of the highest relief. In this temple are several stone idols, representing the serpent, the *cobra capella*, or hooded snake. The largest, which represents a serpent twelve feet long, with five heads, and the hoods on all expanded, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple. While we were

looking at this stone snake, a horrid looking man, unclothed, rushed in, (he was about twenty-five years old,) being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud-dust. His eyes appeared inflamed : he bowed before the serpent, then prostrated himself, afterwards respectfully touched his head, looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight, at the thought of having worshipped this thing! When we got out of the temple, he walked all round, within the veranda, and having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac than this miserable creature, who, nevertheless, is regarded by the poor Hindoos as one of the holiest of men.

" Mr. Mackintosh informed us, that in this part of India there are now none of those suttees, of which formerly there were many. He observed, that he never knew instances here of infants being exposed in trees, or thrown into the Ganges, nor of parents brought down to the river, and having their mouths, ears, &c., filled with the mud of the Ganges, left to die. But Mr. M. took us to see some tombs of persons who had procured themselves to be buried alive, as the most immediate way to heaven. The last of these shocking interments took place about seventy years ago. Another horrid form of self-murder has happily been put down by a regulation of the government, and the wise and firm application of it by the present truly worthy judge and magistrate, Mr. Colvin, who said, he had not suffered any one to drown

himself at the junction of the Ganges and the Jumna; having declared, that if any one attends another, either with a boat, or to assist in tying on the earthen pots, or helps the individual to throw himself into the river, the person or persons so acting shall be regarded as accessary to the murder, and be dealt with accordingly. An instance of this self-drowning, Mr. C. said, had not occurred since he has held the government of Allahabad, nor will he tolerate either these or any other cruelties which he can prevent. We rejoice, also, to state, that this is the sentiment of all such judges and magistrates as we have had intercourse with in the different districts. This, in connexion with the fact, that the shackles of caste and brahminical domination are much and obviously weakening, is a subject of sincere congratulation to the friends of humanity and piety."

Allusion was made at the commencement of this volume to the state of Hindoo females; of this, the following dialogue, between a missionary and one of the most cultivated class, is still further illustrative:—

Native Woman.—Where have you been since leaving this place (Rovil-pittagar)? She was told; and immediately rejoined, "You have a school there."

Missionary.—Yes.

Nat. Wom.—It is a good thing.

Miss.—Can you read?

Nat. Wom.—I! no, indeed.

Miss.—Why not? Is it a good or bad thing among your people, not to allow women to read?

Nat. Wom.—Oh! I don't know. Among your caste I know the women read; and besides, you

honour them and worship them, and place them as your equals. But among us it is not so; we are scolded and ill-treated, and made to do all kinds of menial offices, and meet with nothing but abuse.

Miss.—That ought not to be—but it is a bad thing not to allow women to read.

Nat. Wom.—How! we have other things to attend to, and what need have we of reading?

Miss.—Have you a soul as well as we?

Nat. Wom.—What is that word, "Soul?"

[After a little periphrasis in explaining what was meant by the word for "soul," she allowed she had a soul.]

Miss.—And is it not of importance you should know how the soul must be saved?

[It was needful here again to explain what was meant by the soul being saved. She then said, "It was a good thing for the soul to be saved."]

Miss.—Now, if you could read our true Vedam, (which we so call because we conceive your Vedas to be false,) you would learn many things on this subject; and especially you would read of the Lord Jesus Christ, who is a great Saviour, and who died to remove our sins, and to reconcile us to God.

[Here I had to explain who Jesus Christ was, of whom, poor woman, she had never heard! I had to explain how and why he died for our sins; and, as all was new, even to explain the word used by christians to denote the Divine Being.]

Nat. Wom.—After all, (she continued,) we have no time; we are soon going to die; and it is too late to attend to these things now.

Miss.—And when you die, where do you suppose you will go?

Nat. Wom.—Ah! I can't tell.

Miss.—Then that alone shows the importance of learning to read the bible; for it declares, that they who believe in the Lord Jesus Christ go to everlasting happiness; and they who do not believe, and die in their sins, go to endless punishment.

Nat. Wom.—And what is to be done?

Miss.—Pray to God to give you his Holy Spirit.

Nat. Wom.—(Interrupting.) What is that word, Holy Spirit?

[The word was explained to her by a periphrasis; and occasion occurred to show that the Godhead exists in a threefold personality—and these three, one.]

Miss.—To resume: you must pray to the Father to give you his Holy Spirit, to give you power to believe in the Lord Jesus Christ as a Saviour, to change your bad heart, and to enable you to lead a good and holy life.

Nat. Wom.—I have no memory: I cannot remember these things.

Miss.—What! no memory? cannot you remember so short a prayer as this:—"O Heavenly Father, give me thy Holy Spirit, give me power to believe in Jesus Christ, give me a better heart, and enable me to live a good life?"

Nat. Wom.—Yes, I think I can remember that; repeat it again.

I did so, and asked, "Will you promise me to say this frequently—every day, and several times a day?" "Yes," she replied, "I give you my promise I will;" and, no doubt anxious to end the conversation, added, "now I must go." She accordingly departed, saying, "A good way this;

your's is a good way!" and repeated these words till out of hearing. "Would she be faithful to her promise, of which I could have little hope, the Lord might bless even this conversation to her soul. And should this," says the narrator, "fall beneath the eye of any benevolent persons, who as yet have sympathised but little with the heathen, may they learn to pity those whom they have not pitied before!"

The protestant religion was introduced into Chittoor, a small town, about eighty miles west from Madras, by the late excellent Joseph Dacre, esq., one of the judges, who taught the people on Lord's days, established schools among them, and exerted himself in every possible way that was calculated to do good. It is supposed he expended in the cause of religion from twenty to thirty thousand pounds. Mr. D. was instrumental in the conversion of another judge, G. J. Waters, esq., who became most disinterestedly devoted to the cause of religion, addressing the people in the Teloogoo language, while Mr. D. spake to them in Tamul, each holding stated meetings for instruction in the great things of God. They were assisted in their efforts by native teachers.

A church of native converts was formed here a few years since by the Rev. Mr. Crisp, of Madras. Sixty-five native members, all in the judgment of charity decidedly pious, partook of the Lord's supper. Several persons were appointed to the office of deacons. Schools for boys and girls, containing about one hundred children, were in operation; the girls being under the immediate superintendence of Mrs. Dacre, who was deeply interested for their welfare.

The Rev. Mr. Jennings was appointed as a mis-

sionary to this station in 1827; and, in the following year, he had to announce the deeply-lamented death of Mr. Dacre. In reference to the close of his career he says, "I was with him day and night, a witness of his sufferings, and of his faith. Renouncing all self-righteousness, and all self-dependence, he looked to the Saviour with the same faith and feeling of unworthiness as the penitent malefactor on the cross; and at length enjoyed the placid assurance of his interest in Christ, declaring 'all is peace, built on the right foundation.' On one occasion, he said, 'I have preached Christ with all the powers of my soul, and now He alone is my confidence. Jesus,' (assuming the language of prayer), 'I have sinned against thee! I have dishonoured thee! but thou art still my hope. And wilt thou now let me go? Canst thou let me go? No! Thy mercy is a sea of boundless love!' On another occasion, he remarked, alluding probably to the ungenerous and unjust construction which was too frequently put on his motives, 'Had any one asked, for the last seventeen, I think I may say, twenty years, what had been the object I had chiefly in view, I could have answered, by divine grace, without hesitation—The glory of God;' an important judgment for the conscience to pass on itself, in the prospect of immediately standing at the bar of God. During his illness, he was sometimes delirious; but even then his remarks were interesting, as manifesting the state of his heart. His funeral took place by torchlight; and was attended by a great multitude of natives, as well heathen as christian. He died where he wished to die, in the room which he appropriated

for divine worship, and where he had incessantly taught numbers how to live, and how to die. He was buried in a spot pointed out by himself, between the graves of two Europeans, to whose conversion God had made him instrumental.

In every point of view this distinguished christian philanthropist appears to advantage. His personal piety produced a remarkable decision of character; and, in order to enjoy as much retirement and devotion as his active life would permit, he invariably rose at the early hour of four every morning. As a public servant, he was known as "a terror to evil doers, and a praise to them that do well." His concern for the salvation of the heathen was intense. He established schools, procured christian catechists, preached the gospel, conversed with all the natives with whom he had intercourse, (commonly with tears in his eyes,) on the great subjects of religion, circulated the scriptures and religious books; in fine, did every thing which a heart overflowing with love to God and man, could suggest. Though he was much imposed on by artful men, who took advantage of his benevolent solicitude, yet, surely, he cannot have altogether laboured in vain; for, at his death, he left not fewer than four hundred natives at Chittoor, including children, distinguished by the name of christians. To many of his countrymen, too, he was made useful, some of whom have fallen asleep, but others remain yet to bless the world.

He remarked, on the arrival of Mr. Jennings, that his work was done; and in this he was correct, but little did he think that this promising missionary would speedily follow him to the tomb.

Yet so it was: he died in peace, universally respected and loved. Before his death, he had the satisfaction to witness the completion of many arrangements for the stability and advancement of the mission. By the liberality of several persons, and especially of Mr. Waters, a convenient mission-house had been provided, situated on a piece of land, which the latter generously gave to the society. A mission chapel has also been opened. Two native teachers labour at this station: the schools are improving, and the native christians are frequently visited.

At Combooconum some native teachers have been employed as readers; the following paragraphs are taken from the journal of the Inverkeithing's reader:—

"I addressed some of my neighbours, who were assembled together, and showed them that the homage paid by them to images is a reproach to the holy name of God, &c., who is the Lord of all creatures. I exhorted them to believe the gospel, and showed them, that the despisers of it would be condemned. When I read a tract, a young man present derided, and another seemed to listen with more attention, but he doubted the truth of future rewards and punishments. I observed, that kings and governors never suffer their laws to be broken without punishing the offenders, much less will God pass over the evil and good actions of his creatures.

"Discoursing with a bazaar man on the heinous sin of idolatry, telling him that all men are sinners, and that the rites and ceremonies of the heathen could not take away sin, he seemed to listen with very little interest, and asked me a number of vain

questions. I offered him a tract, which he declined to receive, saying, that he had no time to read. After leaving this place, I fell in with several people, who, to my surprise, listened with great attention. One asked, how sins were to be pardoned. I, of course, spoke of the Lamb of God which taketh away the sins of the world; a woman likewise was very attentive. It was an interesting meeting to me, and I hope to them. I left them with an earnest exhortation to embrace the gospel, which had been explained to them, observing, the time past was long enough for them to have remained in darkness.

"As the schoolmaster of Karupoor was reciting the poems of an ancient monk on the vanity of the world, and the misery of those who seek it in preference to the eternal God, I explained to him that we are by nature ignorant of our heavenly Father; and though we might hear or read good moral instruction, yet our corrupt nature is averse to follow it, and that the holy Christ must renew our minds by his grace. I exhorted him and his family to embrace the gospel. 'Hereafter,' he said, 'that must be done.'

"Two or three persons were sitting together and hearing a heathen story read; when they had done, I asked them what instruction they obtained from what they had been hearing. They replied, that it was an account of a giant who was a great murderer, and when he could not contend successfully with a stronger giant, he fell at his feet, and implored pardon, which was granted. So we must pardon those who beg for it, and fall at our feet. I asked if the book told any thing about the holy attributes of God, atonement for sin, &c.; they

said, 'If the book was attentively read, it would explain also these things.' I acknowledged there were some good moral lessons found in some of their books, but they also contained many immoral things, such as the thefts and adulteries of Krishnu, Seeva, &c. Besides, the heathens were very guilty of making indecent pictures, to assist men's corrupt minds to do evil. These things undid all that was good in their religion, and led men to eternal destruction. As we were discoursing, the number of persons gradually increased. One man replied in favour of idolatry with much noise and warmth. I proceeded to show them that idolatry was the root of all evil, and a great dishonour to the God of heaven; and mentioned the love of God, in giving up his Son to be the Saviour of sinners. They contended that the idols were representatives of God, as the dewan (prime minister) represents the king. One man put his hand on his breast, saying, 'God is here,' meaning that the soul is God. Others said, 'Idolatry is supported because many obtain their living thereby.' I mentioned several things to point out the vanity of their customs, as to which they were silent.

"Some of the heathen boys, in one of the schools, asked for tracts to read to their parents, which I gave them, with advice to read them carefully.

"I examined the Karupoor scholars, in Dr. Watts's First Catechism, and explained to them the signification of some words which they did not understand, particularly that God was a spirit. I conversed with them concerning idolatry, and asked them whether it was proper to compare the God who is a spirit, to idols, male and female deities,

&c. The boys answered, 'No.' Then, I said, why do you worship these idols with your parents? The boys answered, that they ought to follow the customs of their forefathers, and have such images, to be conformed to the world.

"I met a man at Karupoor school, who told me that he wished to become a christian, on purpose to get a living, because his hard labour was quite insufficient to maintain his family. I said, that he was not to be commended for forsaking the customs of his forefathers, and embracing another religion, merely for a living, instead of seeking eternal happiness for his soul. Moreover, he spoke some immodest words; then I advised him not to speak so. He replied, that 'even christians, who are long acquainted with christianity, speak as badly as the ignorant heathens do.' I told him true christians would not do so.

"I conversed with a respectable old man at the English school-room, who was present at the examination of the scholars, concerning the parable of our Lord respecting the unfruitful fig-tree, and asked him whether he ever seriously reflected on his past life. He said, that, from his infancy, his life was unspotted. I repeated the Ten Commandments to him, and inquired of him whether he had perfectly obeyed them. He then acknowledged he was guilty of idolatry, and other sins. I advised him to pray that the Lord would enlighten his understanding, which was entirely clouded by heathenish superstition, that he might discern between good and evil."

Mr. Mead appends to the preceding extracts the following remarks:—

"The readers are all, I trust, pious young men,

and have been under the care of different missionaries, either as seminarists or catechists. The Inverkeithing reader is the most experienced in religious knowledge and piety. All of them are acquainted with the rudiments of the English language, and devote some time daily to improve themselves farther in it. I meet them most evenings in the week, when they are at home, and explain the scriptures, receive their reports, and give them such advice as appears necessary, from what passes daily in their intercourse with the heathen. They are pursuing theological studies on the plan of the 'Assembly's Catechism,' the translation of which into Tamul I have just finished; it has undergone many revisions, and I hope it has advanced to a degree of improvement that will enable the Tamulian to understand that excellent form of 'sound words.'"

The preceding extracts show the simplicity of their mode of teaching their fellow-countrymen the truths of the gospel.

CHAPTER IX.

Change effected by various means.—Native Readers.—Account of a Gun Lascar.—Death of a Native Convert.—Hindoo Predictions.—Speech of Mr. Hands.—The aged Christian, Gooroopah.—Importance of Family Prayer.—Gooroopah's Grandson.—A Briton converted in India.—Sketch of the Convert, Alexander.—Effects produced by a Tract.—State of Missions in India, by Mr. Mundy.—The Tamul Tract Society.—The Scriptures valued at Surat.—Accounts of Native Readers, by themselves.—Spirit of Persecution in Travancore.—Cheering Intelligence from Calcutta.

By the concurrent testimony of all ranks and parties, the change for the better in India, since the beginning of the nineteenth century, has been surprisingly great, both as it respects the manners and practices of natives and Europeans. Worldly, irreligious persons acknowledge the change, and confess it has been a good thing to have such an increase of clergymen and churches in different parts of Bengal, the Upper Provinces, &c. The truly serious and intelligently observant part of society here, see and acknowledge that this remarkable amelioration has resulted from the divine Providence having disposed the minds of christians to send out so many pious and devoted missionaries, of the different protestant denominations, who have borne a steady, faithful, and scriptural testimony against vice and ignorance, whether in

natives or Europeans, and in favour of truth and piety. This has also been very greatly aided by the faithful labours of many of the clergy, who did not go out as missionaries, but whose zeal for the diffusion of divine truth amongst the heathen, is most pleasingly displayed.

The degree of union, and disposition to co-operate in works of piety and benevolence, which exists in India, has very much strengthened the hands of all christian parties, and increased the friends of each. And if this spirit of christian union continue and increase, it must very greatly aid the progress of gospel-truth and holiness through these regions, and proportionably tend to disarm Satan of some of his more formidable weapons.

Among the means of doing good just adverted to, native teachers hold no inconsiderable place; and, within the last few years, many benevolent persons in this country have engaged to contribute to the support of certain individuals, to whom are given the names of some whom they highly venerate and love. Some brief sketches of a few of these cannot be unacceptable.

Samuel Stephenson Greatheed was one of the first that made a profession of christianity in Travancore. He was employed by Mr. Ringeltaube as a catechist; and the management of the mission, at his departure, was left in his hands. His knowledge of the word of God is considerable; but that it is the power of God to salvation to every one that believes, he has not till lately felt. The preaching of the word appears to have been the means of effecting an important change in his views. The doctrine of salvation through the blood of Christ greatly affects him, and the

preaching of it frequently melts him into tears. His reports are becoming more interesting. The disorderly conduct of the professing people around him, seems to be a source of grief to him, especially the violation of the Lord's day,—a sin that prevails to a mournful extent among the people at Mayilaudy, where he is employed. They have imbibed very loose ideas on this subject, as well as on many others of vital importance, which has greatly retarded the work, and to counteract the bad effects of which is a most difficult task. There is a pleasing circumstance connected with his labours that must not be omitted. An aged person, of some influence in the country, has, for a considerable time, listened with much interest to his instructions, and has appeared at times deeply impressed; but his family connexions have hitherto prevented him from making an open profession of his sentiments.

James Clark is also a native of Mayilaudy, and was employed by Mr. Ringeltaube to superintend the cultivation of the mission fields. He is a person of superior abilities, and his knowledge of the scriptures is extensive. To this may be added, that his conduct is correct, and, it is hoped, he has a sense of the evil nature of sin, and of the necessity of the blood of Christ to take away its defilement. The congregation has greatly increased by his labours.

Charles Seymour.—The first person who was called by this name possessed good natural abilities, and a very amiable temper, which endeared him to all around him. He was suddenly called from his labours on earth, it is hoped, to his reward in heaven. His successor is truly devoted to his

work, and so consistent in his walk, that his neighbours, who do not like his religion, are constrained to speak well of him. He has no particular congregation under his care, but visits the principal ones in the western district, to exhort the readers in those stations to a more diligent discharge of their duties; to encourage the younger part of the congregation to study the scriptures, and the discourses given them by the Travancore Tract Society; to exhort all to a walk and conversation becoming the gospel, and to ascertain particularly what progress they make from month to month.

John Clapham is esteemed among the heathen on account of being of high caste. He made a profession of christianity in the year 1819, and has remained steadfast to the present time. He is a person of considerable energy of mind, and has been the principal means of raising two or three small congregations. In many instances, he has afforded great assistance to the people, by maintaining their rights, and vindicating their conduct from misrepresentation. To accomplish this object, the dewan of Travancore allows him free access to him at all times. His more particular charge is the small congregation at Paenguddy.

John Oldfield.—The first person who was called by this name, changed his office for one of a more lucrative nature under the circar. However, he is not like many, who, for the sake of office, exchange their religion. He continues his attendance on the preaching of the gospel; and, it is hoped, appreciates its value. The person who now bears this name demolished his idols in 1821, and since that period has exerted himself with great zeal in a better cause, and has been the means of bringing

many families under the sound of the gospel, that otherwise might have remained to the present time devoted worshippers of the evil spirit.

Henry Martyn, aged about fifty, died suddenly at Eraniel. He retired to rest in the evening in good health, but was found the next morning a corpse. He was a man of a studious and contemplative turn of mind, which was directed to the study of the scriptures, in an acquaintance with which he had in a short time made much progress. He had to contend with much opposition, on account of his religion, from the heathen, but more especially from some branches of his own family; which, like his divine Master, he bore with much patience, till he was called to his reward.

Richard Knill.—The first person that was called by this name was a native of Tanjore, who removed thither with his family in 1822. The person now so designated is a young man of good moral character, acquainted with the scriptures, and has appeared at times to be deeply affected under the preaching of the word. Tittavilly is the sphere of his labour, called by Mr. Knill, in his account of the congregation in Travancore, "The earthly paradise."

Rowland Hill is a native of Tanjore, and received a christian education under the missionaries at that place. As he is a person of high caste and good address, he has been principally employed among the heathen in the towns and villages contiguous to Nagercoil, in many of which a man of lower caste would not be able to gain a hearing. Thousands, by his means, have been warned to flee from the wrath to come, and pointed to the

Lamb of God, who taketh away the sin of the world. Many hundreds of tracts are also silently repeating the same thing, which he has had abundant opportunities of distributing among all classes of people. O that the seed thus sown may spring up, and bring forth fruit to the glory of God!

Charles Noel Welman.—The first person thus designated, had been educated among the Roman catholics, but being much impressed by reading the New Testament, he renounced the errors of popery, and seemed zealous for the propagation of his new tenets. "But, I am very sorry to say," says Mr. Mault, "(for there were many pleasing traits in his character,) he sunk into a state of slothfulness, out of which it was impossible to arouse him; and he manifested such a particular objection to pursue a course of studies with the other readers, that we were compelled to discharge him. The young man now employed, has enjoyed some advantages in the seminary at Palamcotta, under the care of our much esteemed friends, the Lutheran missionaries. He is a person of an amiable temper, diligent in his work, and particularly attentive to the instructions given him. Vadahhankollum in Tinnevilly, and the large districts by which it is surrounded, are the scenes of his labour. A few have lately been added to the congregation there."

Edward Parsons is brother to the reader John Oldfield; he embraced the christian religion in the year 1820, from which time he regularly attended on the means of grace, and made such attainments in christian knowledge, as to induce us to select him for a reader at the time when our number was augmented. He was employed for a considerable

time at Mundekadu, and had charge of the congregation there. But as persons possessing some knowledge and experience of the christian religion were greatly wanted among the new congregations towards Trevanderam, he has lately been stationed at Coolootoory, about half way between this and Trevanderam, near to the public road.

Peter Roe enjoyed the advantage of our seminary for nearly two years, and during that period manifested a teachable disposition, and some pleasing indications that our labours were not in vain. His parents, who knew of no advantages but those connected with things present, after many efforts, succeeded in enticing him away from the school. The young man was not inactive while at home, but exerted himself to induce his parents to attend on the means of grace. They came, and for a time manifested much zeal for the new religion; but, in the hour of temptation, fell away, to the great grief of their son, who, though alternately allured and threatened to forsake the christian religion, remained steadfast. He was appointed to his present situation a few months ago, at Mathavelly, where he is very active, particularly in catechising the people. Several additions have been made recently to the congregation.

It may be proper to remark, that the business of the native teachers is to read the scriptures, and to teach the catechisms to those people who have made a profession of christianity in the villages where they respectively reside, and to travel to the towns and villages around, to invite the heathen to forsake their idolatry and sins, and to believe in the Lord Jesus Christ, that they may be saved, and to distribute tracts among the heathen

and others who are able to read them, and willing to receive them. That this plan, wherever suitable instruments can be obtained, is admirably adapted to propagate the gospel, will appear to every person acquainted with the state of society in India. Indeed, some of the simple facts stated in the preceding pages are sufficient to recommend it to general notice.

The following is an interesting communication from the Rev. W. Crow:—

"It will give the directors pleasure to learn, that for several months previous to my leaving Quilon, a Gun-Lascar, named Poonyan, of the Hon. East India Company's service, and formerly a heathen, had been under a course of instruction, with a view to christian baptism. From his own account it appears, that, by reading a book some years ago, in the Tamul language, which was translated or composed by a missionary, he was faintly impressed with the folly of idolatry, and had ever since relaxed in his attention to its rites. This impression seems to have been considerably strengthened by the perusal of a tract given to him when passing through Nagercoil about six months prior to his coming to me. Though convinced of the absurdity of idolatry, I found him but slightly impressed with a sense of sin, totally ignorant of the way of salvation, and cleaving to his own obedience as the ground of acceptance before God. I endeavoured to lead him to a view of his state of ruin as a sinner, the inefficiency of unaided human exertions, and pointed him to 'the Lamb of God, which taketh away the sins of the world.' His progress in christian knowledge was remarkably rapid, and he shortly appeared to have obtained a

clear and consistent view of the way of a sinner's reconciliation to God. The atonement, as exemplifying the Divine benevolence, of all other doctrines, always seemed most to interest and affect his heart. The feeling and earnestness he evinced, and the regularity of his attendance at the mission-house, appeared to indicate sincerity, while, as far as I could ascertain, he had nothing to expect from becoming a christian, except the scorn and reproaches of his comrades. I procured for him a New Testament, which he usually made his companion. On one occasion, looking at the scriptures, he said, with a countenance of joy, 'I could feed on them;' signifying thereby, the high value he placed upon them.

"As the time of my departure from Quilon drew near, and being not only fully satisfied of his sincerity, but having strong reasons to believe that he had been brought under the power of Divine grace, it was with great pleasure and delight I administered to him and his infant the ordinance of baptism, by means of which they were brought over from the side of heathenism, and received within the pale of christianity. This solemn and interesting service took place publicly, amidst a small congregation of natives and descendants of Europeans, on the 18th of December last, being the sabbath previous to my bidding the scene of my labours and anxieties a final farewell. I gave him the name of John Carter, in affectionate remembrance of him whom it pleased the Lord to make the instrument of good to my own soul; and to his infant daughter, the name of Mary. His wife was present during the whole of the ceremony, and the deepest interest and solemnity were de-

picted in his countenance, while the tear of gratitude was seen starting from his eye. The following circumstance appears to me a strong presumptive proof of his sincerity, and of his determination to follow the Lord fully.

"As it had always been my custom, in my interviews with him, to dwell upon important truths, he had scarcely had his attention at all directed to non-essential things; but early in the morning of the day on which he was to be baptized, he came to me to inquire whether it was not necessary, before he received baptism, to cut off his long hair, to take out his ear-rings, and his child's nose jewel, and to strip himself of other heathen ornaments. I replied, that it would be suitable to do so, but that he might see that I exercised no power over him in these respects, I referred him to the following passages of scripture: 1 Cor. xi. 14; 1 Pet. iii. 3, 4; Isa. iii. 18, &c. These passages seemed to have their full and immediate effect upon him. He hastened home, cut off his hair, stripped himself and his child of every jewel, and in a short time returned with his wife and infant, anxious to testify his adherence to the cause of truth and piety. By those who are acquainted with the superstitious attachment of the heathens here to their jewels, long hair, &c., this circumstance, though in itself trivial, will be considered indicative of a determination to renounce every vestige of heathenism. He also informed me of his intention to remove his dwelling from those of the heathens by whom he was surrounded, to a more retired spot, where he might enjoy devotional exercises, free from their noise and intrusion; and that he would

endeavour, as soon as his little girl was of sufficient age, to get her into a female mission school, that she might be removed from the temptations of vice and corrupt example, and enjoy the privilege of religion and education. Many other pleasing circumstances might be mentioned corroborative of his sincerity and decision, would time permit. We felt much grieved to part from him, and had there been nothing else, our regard for him would alone have formed a bond of strong attachment to Quilon. I commend him to the care of Him who is able to uphold him, and make him endure to the end, and I hope to meet him 'as my joy and crown of rejoicing at the day of the Lord Jesus.'"

In 1828, the Rev. Mr. Reeve states, that a member of the native church at Bellary entered into his rest. Throughout a severe and protracted affliction, his deportment and temper were consistent and exemplary. On being asked where his hopes for eternity were founded, he replied, "Lord, to whom shall we go? Thou hast the words of eternal life?" And added, "For me to live is Christ, and to die is gain." In a season of acute pain and great exhaustion, he dilated with apparent delight on the cheering invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Referring to his distressing affliction, he said, "The Lord Jesus Christ endured scorn and reproach, and at last the shameful death of the cross, for the salvation of sinners; and surely it becomes me to be patient under suffering!" When about to depart, he observed that all fear of death had been removed, and that he was willing to receive the message, "The Master is come, and calleth for thee!" His last

moments were employed in praying for the grace to be brought at the revelation of Jesus Christ. What a delightful instance of usefulness is this! In the knowledge of divine things, and in the peace and hope which were thus displayed, we see the operation of that God who teacheth to profit, and who alone can tranquillize and animate the soul. The widow of the departed is a very consistent member of the church.

Such cases as these increase in interest when contrasted with the state of the multitude around. During the ravages of the cholera morbus, predictions and apprehensions arose, of which Mr. Campbell says, "While entreating the heathen to take refuge in Christ, it is lamentable to hear them reply, 'Mariam' a most infamous goddess, 'is angry with us. She has sent her hosts to destroy our city; and we must appease her by sacrifices, by offerings, by entertaining strangers, and by charitable deeds; and thus, by supplying her with plenty of food, constrain her to depart.' At present, two of their prophets are going through the country, saying, the present dynasty is at an end. 'Veeruvasuntarayana,—the last incarnation of Vishnoo, will speedily be born. At his coming, three-fourths of men will be destroyed, and only one-fourth survive: and all these judgments are sent to prepare his way, and are only the forerunners of greater desolations. In that day a golden goddess shall be born: such will be her beauty and attractions, that they will prove the bane of mankind: the worship and adoration she will receive in one kingdom, will bring down upon it the ire and thunders of a more powerful kingdom, till the earth becomes a desert and a wilderness.' It is

certainly a strange coincidence, that, at a time in which the christian church is animated with the most glowing prospects, the heathen should thus expect a revolution which is to purify the world."

Active efforts are still made. The native christians have, of their own accord, and at their own expense, erected a convenient place of worship, capable of accommodating upwards of a hundred persons. The native church consists of twenty-five members. A Canarese seminary has been established, which has been recently joined by a candidate for missionary labour, who is now usefully employed.

From a most interesting and affecting address delivered by Mr. Hands, of Bellary, at the annual meeting in 1829, the following extracts are made:—

"When I was about to leave Bellary, though very ill, I could not deny myself the gratification of visiting the neighbouring schools; at one of them I said to the masters, 'I am about to leave you, and to return to my own country.' After I had addressed them for some time, and offered up a solemn prayer, I said to them,—'For many years this school has been kept up, and one of us has constantly visited you: tell me, then, what fruit have we gathered? Not one real christian has been added unto us from among you! I am now returning to the friends who sent me to you, and who will ask me what I have done. What, then, shall I say of your village?' The poor men looked me earnestly in the face; and the principal of them at length said, 'Tell them, sir, that the harvest is nearly ripe.' And I do say so to you, my dear friends, the harvest is nearly ripe.

All we want is more missionaries, more schools, more funds. The people of India have set you a good example: may God enable you to imitate them! I rejoice to tell you, that at Bellary alone we raised, in one year, six hundred pounds; and this is a considerable sum, taking into account the small number of christians who reside there; and I believe the sums collected in this country bear no proportion to it. O, may the example stimulate you to exertion!

"I rejoice in being able to inform you, that the influence of the brahmins is tottering in the East, and that they no longer maintain the hold they once possessed over the Indian princes: they are now an ignorant, a degraded, and a despised race. The very last time that I beheld a great Indian festival, I was addressing the words of life to the people, when I saw a number of persons advancing with a great noise, bearing a palanquin which contained one of their gods: they approached the place where I was sitting; one of them looked up, and observing me, said to his fellows, 'There is the padre! We will not pass this way, lest he should curse us!' They knew well enough that it was not my practice to curse them, or to curse any one, but they were ashamed that I should see them with their idol.

"One evening in the course of the last year, during an abominable feast, which is even now kept up, I was disturbed by a great noise round a shop at some distance from me; and, perceiving a large crowd near it, I went out to see what was the matter. As soon as I arrived, a veil was suddenly drawn over something that was concealed within. I askéd the people what they were doing

there, and what was the meaning of the veil. They said they were celebrating the feast of love. 'Of love,' I exclaimed; 'say rather of lust. Can I not see what it is?' 'No,' they replied, 'we should be ashamed to let you see it.' At this time a number of fathers and mothers were standing by. I said, 'I will see it;' when one of the crowd drew aside the curtain, and I beheld a most appalling sight, that filled my soul with horror,—such abomination as I had never before witnessed! I then said, 'I wish you would give me that.' They refused. I again requested it, but they again refused. At last I said, 'I will not go away without it, so you must give it me.' Then one of the persons went up to the place, took the abominable idol, and put it into my hands. I then said, 'My friends! I do not like to interfere with your customs; but you know, as well as I do, how much this is calculated to injure, to destroy you: may I break it in pieces?' One of the party replied that I might; on which I did so, and trampled it under my feet. I then addressed them upon the awful consequences of worshipping their idol, and besought them to turn to that Saviour, of whom they had often heard; and I trust that the address was not without effect, but that it has produced lasting and happy consequences."

An aged native christian, named Gooroopah, died in 1829. "Every time I visited him," says Mr. Reeve, "I was much struck with his patience, calmness, composure, and resignation. On being asked, if it should appear the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied, 'I hope so. I am very anxious to go and see my Lord

Jesus Christ, who loved me so much as to come into this world, and shed his blood for me on the cross, that my sins might be pardoned.' When, at another time, the question was asked, 'Is your mind still fixed on the Saviour?' He answered, 'Certainly, my dear teacher, it is; I am waiting for Him.' When questioned as to the grounds of his hope, he said, 'I expect to be saved only through the merits of Jesus Christ.' When referring to the situation of his family after his removal, he observed, 'If they continue to seek that holy God who is on their side, they will have no occasion to be afraid.' At another time he said, 'I thank God my mind is happy. I have only another day to spend on earth: then I shall be released from all sickness and pains, and enter into that blessed place where all sorrows will be for ever done away.'"

His conduct, during seven years which elapsed since his baptism, was quite unimpeachable. He could neither write nor read. At family prayer, one of his grandsons read the scriptures; after which, the venerable man, in simplicity and humility, presented appropriate petitions to the throne of grace. Nor is it improbable that, in this respect, he condemns some whose eyes may pass over this page. Reader! has He who setteth the solitary in families thus distinguished you, and have you no domestic altar? Then have you not learned to show forth "piety at home." "The principal part of family religion," says archbishop Tillotson, "is prayer, every morning and evening, and reading some portion of scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men,

that when it is neglected, I do not see how any family can, in reason, be esteemed a family of christians; or, indeed, have any religion at all." It is high time for you to awake out of sleep, and to care for the souls of those around you. No excuse for neglect or delay can be admissible. All objections arising from a supposed want of ability are obviated by the means for conducting the devotion of your family, which are within your reach. Let then your language be, "As for me and my house, we will serve the Lord!"

A grandson of Gooroopah's has recently died. His views of his character and condition as a sinner, of the necessity of an atonement, and of the suitableness of Christ's sacrifice, seem to have been very clear and scriptural. His faith and love were steady; his resignation under affliction exemplary; while he appeared willing to depart and be with Christ. This is the fourth of the family who has died in the faith. His mother was eminently pious; and his grandmother, like her husband, lived consistently, and died rejoicing in hope of the glory of God.

Several labourers have been, and are engaged in this field, where a dew from the Lord has very manifestly fallen. Samuel Flavel conducts the Tamul services with constancy and beneficial effects. In one place he has encountered much opposition from the Roman Catholics, who are there very numerous. Snares have been laid for him, and many devices employed to deter him from continuing his labours; but he has persevered, and the opposition has been recently less violent.

In an address at the anniversary meeting, in 1830, another striking fact, in reference to Bellary,

was thus given by the Rev. D. Stuart. "Just before I left Dublin, your missionary, Mr. Hands, had visited Ireland, as the representative of your society. He was some time in Dublin; and at a public meeting held in that city, at which he was president, he was accosted by a captain Stewart, from Bellary. They had not seen each other from the period that they separated in India, and had only that morning met each other after their return. 'Oh!' said captain Stewart, 'do you remember the little solitary spot, surrounded by shrubs and trees that concealed us from view, when you and I disputed, inch by inch, the doctrines of the gospel?' 'Yes,' replied Mr. Hands, 'I did not then think that I should conquer, but I knew who would; and how do I rejoice to meet you in Ireland as a brother in the gospel!' There is an instance of the triumph of the gospel in Hindostan! Is it not an encouragement to us who are surrounded by the light of the gospel in England? Here is a man who was proof against the gospel at home, but he was carried half across the globe, and there he received the truth in the love of it, and came away to be an instance of its power, to be a monument on which is inscribed, 'By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.'"

The following interesting instance of the success of Samuel Flavel is taken from a paper in "the Missionary Annual," by the Rev. J. Reid.

In 1819 he was residing for a short time at Mysore, and occupying himself in preaching the gospel to his heathen countrymen in that city. While engaged in distributing some portions of the scriptures and some tracts, Crishuppa, the son

of a very respectable brahmin, who held the responsible situation of accountant of his village, prompted by curiosity, came and requested a part of the New Testament.

His wish was gratified, and in the history of the Saviour he discovered a singular purity and excellent beauty, which presented a striking contrast to the polluted, frivolous, and degrading tales, of which the professedly sacred writings of the heathen were chiefly composed, and hence he became deeply impressed by its claims to Divine inspiration. Still, in this new revelation, there were many difficulties which he could not solve, mysteries which he was unable to comprehend, and, as he more minutely examined them, their magnitude appeared to increase. He saw, also, that the reception of the scriptures would require the total rejection of the books received by his forefathers, and that this would be attended with shame, persecution, and suffering. But, with his mind resolutely set on the investigation of truth, at whatever cost, and with the hope that his difficulties would be removed, he went from place to place, inquiring for the person who gave him the book, naturally expecting to obtain from him the information he desired.

Not succeeding in his attempts, he was recommended, by some of his villagers, to the Roman Catholic priest at Seringapatam, and earnestly solicited his assistance. The priest told him that the removal of his perplexity was not the work of a day, and that he was not well acquainted with the native languages, but that if he would accompany him to Pondicherry, whither he was about to proceed, he would instruct him as far as his abili-

ties should serve, and that he would there meet with persons, who would explain the book to him more fully in his own language. He did not hesitate, but relinquished his situation, and set out for Pondicherry.

During the journey the priest embraced every opportunity of insinuating the doctrines of the papal church; taught him several prayers to different saints, and to the Virgin Mary, and endeavoured to shake his faith in the authority of the word of God, by occasionally suggesting further difficulties. The gospel of Christ, in the explanation of which the young brahmin was chiefly interested, formed no part of his instructions.

Not satisfied with this, on arriving at Pondicherry, he urged instruction on the points by which he was perplexed, when the priest, after striving for a long time to divert him from his object, and finding his anxiety for the interpretation of the scriptures increasing, plainly told him that he had nothing to do with the bible; that it lay under the curse of the pope of Rome, and that the way to get to heaven was to believe what he had been endeavouring to teach him. Thus deceived and disappointed, he returned to his father's house, but said nothing to his relations as to the uneasiness of his mind, or the book that occasioned it, but kept it in a private place, and frequently retired to examine it in secret.

Some time after, he accidentally observed a portion of the scriptures in the possession of one of his acquaintances; and on finding that it was like the one he had received, he inquired whence it had been procured. Being informed that some missionaries at Bangalore had given the book, and

that it contained the doctrines which they preached, he immediately set out for Bangalore, accompanied by a younger brother. On reaching the mission-house, they were received with joy and kindness by Mr. Laidler and Samuel Flavel, and immediately entered on the object of their visit. For eight successive days, from very early in the morning till late at night, Samuel and the young brahmin were engaged in diligently and prayerfully searching the scriptures; the one producing his difficulties and objections, and seeking, with much meekness, instruction upon the points which he did not comprehend; the other endeavouring, with simplicity and faithfulness, to unfold the mysteries of Divine truth, and to clear away the obstacles to its reception into the heart. By them both the season will be had in everlasting remembrance. To the one it afforded much encouragement, as in it he was honoured to be the instrument of saving a soul from death; to the other, it yielded essential and lasting benefit, as it is hoped he was converted to God.

He became convinced of the inspiration and Divine authority of the word of God. His benighted understanding was enlightened by the spirit of wisdom and revelation. He saw his guilt, helplessness, and misery; the utter insufficiency of his own (poonia) meritorious works, to recommend him to the favour of the true God; the folly and sin of idol worship; the impossibility of salvation by any of the various means on which his fathers had fixed their hopes; and under the influence of these convictions, he looked to the only Saviour of sinners, the suitableness of whose work, the efficacy of whose merit, and the power of

whose grace, had been recommended to his regard, and impressed upon his heart. He became a regular attendant on the means of instruction, and lived in the habitual exercise of private prayer. After the lapse of a short time, having expressed an earnest desire to make a public profession of his faith in Christ, he and his brother, to whom the conversations had also been made useful, were baptized and admitted into church fellowship, throwing off the brahminical thread, and all the other outward marks of his caste, at the same time with the inward prejudices of heathenism. The former now assumed the name of Alexander.

After his admission into the church, he manifested the ardour of his love to the Redeemer, by his unremitted zeal and activity in the promotion of his glory, and the advancement of his cause among the heathen. He accompanied the missionaries to their preaching stations, and took an active part in exposing the degrading nature of the heathenish ceremonies, proclaiming the glad tidings of mercy, and directing them to that Saviour, whose preciousness he had himself experienced. In order to qualify himself more fully for these duties, he applied with great diligence and perseverance to the study of the scriptures, and thus became more firmly established in the faith, and attained more clear, extensive, and practical views of religion.

He was also employed as a teacher of the Canarese language, and when not engaged in the work of instruction, he employed much of his time in disputing with the brahmins and others on the doctrines of their shasters, and in shewing the supreme excellency and importance of the doctrines

of the cross. These excited the indignation of his hearers, which was often manifested in open insult, or in more secret and malicious injuries. By means of the brahmins of his own caste, with whom he had conversed on some of these occasions, his parents and relations heard of his conversion to the christian religion. Enraged by the boldness with which he persisted in his endeavours to bring them to a conviction of their errors, and to an acquaintance with the things that belonged to their eternal peace, they went to his father's house, and reproached his parents with the disgrace their children had brought upon their caste, and threatened that, if they should again receive them into their house, or own or treat them as their sons, they would immediately be excommunicated. Their parents, partly under the influence of a false shame, and partly from fear of the consequences with which they had been threatened, promised to disown their sons, and, in token of this unnatural act, they went into mourning, and performed the usual brahminical funeral rites. After this, they sent a man of low caste to inform their sons of what had taken place, stating, as their reasons for such conduct, "That they had brought infamy upon their family and caste, by embracing the (pariah) low-caste religion;" and charging them never more to call themselves their relations, or to enter within their threshold.

Anxious, however, to make known to their friends the delightful change they had experienced, they went to their village, but the threatenings of the brahmins prevented an interview. Unwilling to leave without seeing their parents, they went to a choultry, and continued there for some hours.

They were soon surrounded by a large crowd, some of whom reviled them for the disgrace they had brought upon their family; some were indignant at their folly and wickedness, in departing from the religion of their ancestors; others shed tears of regret at their weakness, in relinquishing so many comforts. Alexander, having now a favourable opportunity of making known the love and grace of the Saviour, with much earnestness and affection, showed to them the way of life and of true happiness, demonstrated the reasonableness of his own conduct, and entreated them to weep, not for them, but for themselves, and for their sins, and to flee to Him who was appointed as the hiding-place from the storm, and the covert from the tempest. After having remained four days in and about the village, and finding that no communication could be had with their relations, they returned with feelings of the most poignant grief to Bangalore.

Some time after, Alexander, accompanied by Samuel Flavel, went again to the village. They soon attracted a large concourse of people; and the gowda (headman) and others, together with the father, mother, sisters, and brothers of Alexander, came down to the choultry where they had put up. Some were crying, others were cursing Samuel Flavel, while Alexander's mother, in a fit of frantic rage, rolled herself on the ground, beating her breast, and tearing her locks; then rising, covered Samuel over with mud, and throwing sand into the air, vented her malice in the utterance of the most fearful imprecations upon him, for the mischief which he had done to her sons, and the interminable shame and grief which he had brought

upon herself, her family, and all her kindred. Some now interfered, and endeavoured to pacify her, by declaring that the man was not to be blamed; that it was the forehead-writing or destiny of her unfortunate son. At length, Alexander addressed them for more than an hour, explaining the motives that had induced him to embrace christianity, the benefits which he had derived from the chauge, witb the glorious hopes of which, through the atoning sacrifice and perfect righteousness of Jesus, he had become the happy subject; and exhorting them to turn from dumb idols to the service of the living and true God.

While he was speaking the crowd gradually dispersed, and he was left with only his mother and sister. These led him to a short distance from the village, and seating themselves under the shade of a large tree, they conversed with him for several hours together, entreatiug him, with much earnestness to return to his own religion. But, painful and severe as the trial was, his faith stood firm, and he was enabled, by Divine grace, to withstand their solicitations, and even to rejoice that he was counted worthy to suffer for the sake of Christ.

After this he demanded his wife, to whom he had been betrothed in infancy, and to whom he felt in honour bound; but they told him the connexion had ceased on his apostacy from tbeir gods, and that she must henceforth consider herself a widow. Every privilege was promised him if he would return; but to all proposals of the kind he gave a most decided negative.

After the season of personal trial was over, his ardour of piety and zeal, unhappily, began to

abate. Unmindful of the deceitfulness of his own heart, he was less watchful over its secret and sinful emotions, and gradually yielding to their influence, he became the prey of temptation, which, by evil-designing men, had been laid in his path, and on the ground of which he was separated from communion with the church. Satan, rejoicing in his fall, and intent on his destruction, now tempted him, while under the influence of despondency and shame, to desert the mission, and to retire to some part of the country where he was not known; but the purposes of the Most High towards him were those of parental chastisement and love; he again employed the instrument of his conversion in diverting him from his intention, and directing him afresh to the fountain opened for sin and uncleanness; and, finally, of reclaiming him from his backslidings. After a period of more than six months consistent deportment, he was re-admitted to the church of Christ.

About this time he was married to a native christian, of Bangalore, who is now his widow.

His services in behalf of the mission were zealous and valuable. In the midst of them he was seized with cholera, and, in the course of five hours from the period of attack, was removed to an eternal world. The last few days of his life were eminently characterized by spirituality of mind and intensity of zeal, so much so as to attract the particular notice and remarks of those around him. On the morning before he was taken ill, he was asked to engage in social worship, and his prayer was strikingly earnest and heavenly. During his few last hours he continued sensible, and when in

any degree relieved from his agonizing sufferings, his language was that of a humble contrite sinner, who had found peace through the blood of the cross. His confidence in the Saviour was unshaken, and his hopes of heaven bright and steady. On one occasion, during his illness, his strength appearing to revive, sitting up, and taking Samuel Flavel by the hand, he addressed him in the following affectionate words, which were written down by one of his friends present. "The Lord God of Israel bless you and your labours, and give you many heathens to bring to Christ, my beloved Saviour, as I was given to you to lead my soul to him. You are my spiritual father, for it was you who directed me where to find a loving Saviour, when I was seeking happiness, and knew not where to find it, for I could find none in the worship of idols; but now, through your instrumentality, and by the grace of God, I have found a living Saviour, whom I am now going to behold, and with him to be happy for ever. Yes, I shall soon be with him; but, O that I had one day, or at least one hour, before I go, to tell my heathen countrymen at Humpee what God has done for my soul!" He was exhausted and could say no more. About two hours before his death, the person who had been called away returned, and in going in to see him, to administer some medicine for his relief, he seized his hand, and pressing it to his bosom, exclaimed, "Oh, my dear friend, I am so glad you have come in time to see me before I go to heaven." He continued to speak, but nothing more could be distinctly heard. At about twelve o'clock, feeling respiration difficult, he was raised, and in a few minutes,

on finding that he was sinking, he lifted up his hands in the attitude of prayer, and bowing his head, feebly said, "I am going to my beloved Saviour!" and shortly after, he peacefully fell asleep in Jesus.

From Mr. Hill's journal, the following account of a man of the name of Comol, will be read with interest.

"A man named Comol, obtained a tract, and conveyed it home safely; for sometimes the brahmins contrive to deprive the people of their tracts, and destroy them. He collected his neighbours: the book was read, and occasioned many inquiries about the christian religion. In a few weeks he came to Berhampore, deputed by his neighbours to make farther inquiries, and returned home with one or two additional tracts. After several of these visits, myself and Mr. Ray accompanied him to his village, named Robona, where we were received by the villagers with many marks of attention and respect, and spent the day under a grove of mangoe-trees, in preaching and conversation. We repeated these visits several times, till the intense heat rendered such journeys dangerous. Comol continued his visits to us, and at length took up his residence at Berhampore, and became hurkara (a person who collects the scholars) to the girls' schools, and employed his leisure hours in learning to read. In December, he accompanied me in a preaching-tour, and rendered me great assistance in distributing tracts; taking the tracts after I was fatigued with preaching, and collecting a number of natives around him, he procured the assistance of the best reader, and defended the truth as far as his

abilities enabled him. At other times, requesting permission to take with him a few tracts, he went on before, and circulated them in villages concealed from the road by trees and under-wood. He afterwards accompanied me to Calcutta, where the native christians encouraged him in seeking the salvation of his soul. He was much affected by the baptism of two converts at Kidderpore, and entreated to be baptized himself, saying, that he believed in Christ with all his heart. It was, however, thought advisable to defer his baptism till he had become more confirmed in the faith. On his return from Calcutta, he openly professed his faith in Christ, and exchanged his idolatrous songs for those of Zion. He afterwards accompanied Mr. Gogerly and myself to Kopilaswor fair; during which period we resolved to delay his baptism no longer, and accordingly I baptized him at Berhampore, Sunday, March 11th. In answer to questions proposed to him, he stated his belief in God the Father, God the Son, and God the Holy Ghost; that these three persons are one God; that the Father sent his Son to redeem men; that the Son gave his life for the world; and that the Holy Spirit regenerates the hearts of sinners. That, in renouncing the worship of idols, he acted from judgment. That he found idolatry a refuge of lies; and, to save his soul, he had fled to the true refuge, Christ Jesus. That he had no earthly gain in prospect by thus making a profession of Christ. He intended to have had his two sons baptized at the same time; but an hour before the time of worship, a multitude of persons collected around his house, (amounting, by the testimony of others, to five hundred,) and prevented, by

persuasion and raillery, his wife and children from accompanying him to worship. He, therefore, deemed it prudent to escape from them as soon as possible, and leave the baptism of his children to a future period."

An interesting view of the state of the missions was given in an address by the Rev. Mr. Mundy in 1830, and from this the following extracts are made. "I have often thought that, in the last chapter of the gospel by Mark, we have an illustration of the missionary work in India, at the present day. We have there an account of the female disciples who visited the tomb of the Saviour. They set out a great while before day; it was with them a dark and gloomy morning, and they said as they proceeded on their way, "Who shall roll us away the stone? But when they arrived at the sepulchre, the stone was rolled away. We have been in similar circumstances in respect to our missionary work in India. When we commenced in that country, our prospect was dark and gloomy, cheerless, and almost hopeless; a thousand stones of difficulty every where presented themselves, and we said, 'Who shall roll us away the stone, for it is very great?' But now we look, and behold the stone is rolled away, and a wide and effectual door is opened to the gospel of Christ. But I have been reminded that missionaries are not to deal in general principles and theories, but to come at once to facts. I will, therefore, briefly state one or two, bearing on the work, and calculated to illustrate the preaching of the gospel in India. The station which I occupied was Chinsurah, about twenty-five miles north of Calcutta, and near the French settlement

CHAPTER IX.

Change effected by various means.—Native Readers.—Account of a Gun Lascar.—Death of a Native Convert.—Hindoo Predictions.—Speech of Mr. Hands.—The aged Christian, Gooroopah.—Importance of Family Prayer.—Gooroopah's Grandson.—A Briton converted in India.—Sketch of the Convert, Alexander.—Effects produced by a Tract.—State of Missions in India, by Mr. Mundy.—The Tamul Tract Society.—The Scriptures valued at Surat.—Accounts of Native Readers, by themselves.—Spirit of Persecution in Travancore.—Cheering Intelligence from Calcutta.

By the concurrent testimony of all ranks and parties, the change for the better in India, since the beginning of the nineteenth century, has been surprisingly great, both as it respects the manners and practices of natives and Europeans. Worldly, irreligious persons acknowledge the change, and confess it has been a good thing to have such an increase of clergymen and churches in different parts of Bengal, the Upper Provinces, &c. The truly serious and intelligently observant part of society here, see and acknowledge that this remarkable amelioration has resulted from the divine Providence having disposed the minds of christians to send out so many pious and devoted missionaries, of the different protestant denominations, who have borne a steady, faithful, and scriptural testimony against vice and ignorance, whether in

natives or Europeans, and in favour of truth and piety. This has also been very greatly aided by the faithful labours of many of the clergy, who did not go out as missionaries, but whose zeal for the diffusion of divine truth amongst the heathen, is most pleasingly displayed.

The degree of union, and disposition to co-operate in works of piety and benevolence, which exists in India, has very much strengthened the hands of all christian parties, and increased the friends of each. And if this spirit of christian union continue and increase, it must very greatly aid the progress of gospel-truth and holiness through these regions, and proportionably tend to disarm Satan of some of his more formidable weapons.

Among the means of doing good just adverted to, native teachers hold no inconsiderable place; and, within the last few years, many benevolent persons in this country have engaged to contribute to the support of certain individuals, to whom are given the names of some whom they highly venerate and love. Some brief sketches of a few of these cannot be unacceptable.

Samuel Stephenson Greatheed was one of the first that made a profession of christianity in Travancore. He was employed by Mr. Ringeltaube as a catechist; and the management of the mission, at his departure, was left in his hands. His knowledge of the word of God is considerable; but that it is the power of God to salvation to every one that believes, he has not till lately felt. The preaching of the word appears to have been the means of effecting an important change in his views. The doctrine of salvation through the blood of Christ greatly affects him, and the

preaching of it frequently melts him into tears. His reports are becoming more interesting. The disorderly conduct of the professing people around him, seems to be a source of grief to him, especially the violation of the Lord's day,—a sin that prevails to a mournful extent among the people at Mayilaudy, where he is employed. They have imbibed very loose ideas on this subject, as well as on many others of vital importance, which has greatly retarded the work, and to counteract the bad effects of which is a most difficult task. There is a pleasing circumstance connected with his labours that must not be omitted. An aged person, of some influence in the country, has, for a considerable time, listened with much interest to his instructions, and has appeared at times deeply impressed; but his family connexions have hitherto prevented him from making an open profession of his sentiments.

James Clark is also a native of Mayilaudy, and was employed by Mr. Ringeltaube to superintend the cultivation of the mission fields. He is a person of superior abilities, and his knowledge of the scriptures is extensive. To this may be added, that his conduct is correct, and, it is hoped, he has a sense of the evil nature of sin, and of the necessity of the blood of Christ to take away its defilement. The congregation has greatly increased by his labours.

Charles Seymour.—The first person who was called by this name possessed good natural abilities, and a very amiable temper, which endeared him to all around him. He was suddenly called from his labours on earth, it is hoped, to his reward in heaven. His successor is truly devoted to his

work, and so consistent in his walk, that his neighbours, who do not like his religion, are constrained to speak well of him. He has no particular congregation under his care, but visits the principal ones in the western district, to exhort the readers in those stations to a more diligent discharge of their duties; to encourage the younger part of the congregation to study the scriptures, and the discourses given them by the Travancore Tract Society; to exhort all to a walk and conversation becoming the gospel, and to ascertain particularly what progress they make from month to month.

John Clapham is esteemed among the heathen on account of being of high caste. He made a profession of christianity in the year 1819, and has remained steadfast to the present time. He is a person of considerable energy of mind, and has been the principal means of raising two or three small congregations. In many instances, he has afforded great assistance to the people, by maintaining their rights, and vindicating their conduct from misrepresentation. To accomplish this object, the dewan of Travancore allows him free access to him at all times. His more particular charge is the small congregation at Paenguddy.

John Oldfield.—The first person who was called by this name, changed his office for one of a more lucrative nature under the circar. However, he is not like many, who, for the sake of office, exchange their religion. He continues his attendance on the preaching of the gospel; and, it is hoped, appreciates its value. The person who now bears this name demolished his idols in 1821, and since that period has exerted himself with great zeal in a better cause, and has been the means of bringing

many families under the sound of the gospel, that otherwise might have remained to the present time devoted worshippers of the evil spirit.

Henry Martyn, aged about fifty, died suddenly at Eraniel. He retired to rest in the evening in good health, but was found the next morning a corpse. He was a man of a studious and contemplative turn of mind, which was directed to the study of the scriptures, in an acquaintance with which he had in a short time made much progress. He had to contend with much opposition, on account of his religion, from the heathen, but more especially from some branches of his own family; which, like his divine Master, he bore with much patience, till he was called to his reward.

Richard Knill.—The first person that was called by this name was a native of Tanjore, who removed thither with his family in 1822. The person now so designated is a young man of good moral character, acquainted with the scriptures, and has appeared at times to be deeply affected under the preaching of the word. Tittavilly is the sphere of his labour, called by Mr. Knill, in his account of the congregation in Travancore, "The earthly paradise."

Rowland Hill is a native of Tanjore, and received a christian education under the missionaries at that place. As he is a person of high caste and good address, he has been principally employed among the heathen in the towns and villages contiguous to Nagercoil, in many of which a man of lower caste would not be able to gain a hearing. Thousands, by his means, have been warned to flee from the wrath to come, and pointed to the

Lamb of God, who taketh away the sin of the world. Many hundreds of tracts are also silently repeating the same thing, which he has had abundant opportunities of distributing among all classes of people. O that the seed thus sown may spring up, and bring forth fruit to the glory of God!

Charles Noel Welman.—The first person thus designated, had been educated among the Roman catholics, but being much impressed by reading the New Testament, he renounced the errors of popery, and seemed zealous for the propagation of his new tenets. "But, I am very sorry to say," says Mr. Mault, "(for there were many pleasing traits in his character,) he sunk into a state of slothfulness, out of which it was impossible to arouse him; and he manifested such a particular objection to pursue a course of studies with the other readers, that we were compelled to discharge him. The young man now employed, has enjoyed some advantages in the seminary at Palamcotta, under the care of our much esteemed friends, the Lutheran missionaries. He is a person of an amiable temper, diligent in his work, and particularly attentive to the instructions given him. Vadahhankollum in Tinnevilly, and the large districts by which it is surrounded, are the scenes of his labour. A few have lately been added to the congregation there."

Edward Parsons is brother to the reader John Oldfield; he embraced the christian religion in the year 1820, from which time he regularly attended on the means of grace, and made such attainments in christian knowledge, as to induce us to select him for a reader at the time when our number was augmented. He was employed for a considerable

time at Mundekadu, and had charge of the congregation there. But as persons possessing some knowledge and experience of the christian religion were greatly wanted among the new congregations towards Trevanderam, he has lately been stationed at Coolootoory, about half way between this and Trevanderam, near to the public road.

Peter Roe enjoyed the advantage of our seminary for nearly two years, and during that period manifested a teachable disposition, and some pleasing indications that our labours were not in vain. His parents, who knew of no advantages but those connected with things present, after many efforts, succeeded in enticing him away from the school. The young man was not inactive while at home, but exerted himself to induce his parents to attend on the means of grace. They came, and for a time manifested much zeal for the new religion; but, in the hour of temptation, fell away, to the great grief of their son, who, though alternately allured and threatened to forsake the christian religion, remained steadfast. He was appointed to his present situation a few months ago, at Mathavelly, where he is very active, particularly in catechising the people. Several additions have been made recently to the congregation.

It may be proper to remark, that the business of the native teachers is to read the scriptures, and to teach the catechisms to those people who have made a profession of christianity in the villages where they respectively reside, and to travel to the towns and villages around, to invite the heathen to forsake their idolatry and sins, and to believe in the Lord Jesus Christ, that they may be saved, and to distribute tracts among the heathen

and others who are able to read them, and willing to receive them. That this plan, wherever suitable instruments can be obtained, is admirably adapted to propagate the gospel, will appear to every person acquainted with the state of society in India. Indeed, some of the simple facts stated in the preceding pages are sufficient to recommend it to general notice.

The following is an interesting communication from the Rev. W. Crow:—

"It will give the directors pleasure to learn, that for several months previous to my leaving Quilon, a Gun-Lascar, named Poonyan, of the Hon. East India Company's service, and formerly a heathen, had been under a course of instruction, with a view to christian baptism. From his own account it appears, that, by reading a book some years ago, in the Tamul language, which was translated or composed by a missionary, he was faintly impressed with the folly of idolatry, and had ever since relaxed in his attention to its rites. This impression seems to have been considerably strengthened by the perusal of a tract given to him when passing through Nagercoil about six months prior to his coming to me. Though convinced of the absurdity of idolatry, I found him but slightly impressed with a sense of sin, totally ignorant of the way of salvation, and cleaving to his own obedience as the ground of acceptance before God. I endeavoured to lead him to a view of his state of ruin as a sinner, the inefficiency of unaided human exertions, and pointed him to 'the Lamb of God, which taketh away the sins of the world.' His progress in christian knowledge was remarkably rapid, and he shortly appeared to have obtained a

clear and consistent view of the way of a sinner's reconciliation to God. The atonement, as exemplifying the Divine benevolence, of all other doctrines, always seemed most to interest and affect his heart. The feeling and earnestness he evinced, and the regularity of his attendance at the mission-house, appeared to indicate sincerity, while, as far as I could ascertain, he had nothing to expect from becoming a christian, except the scorn and reproaches of his comrades. I procured for him a New Testament, which he usually made his companion. On one occasion, looking at the scriptures, he said, with a countenance of joy, 'I could feed on them;' signifying thereby, the high value he placed upon them.

"As the time of my departure from Quilon drew near, and being not only fully satisfied of his sincerity, but having strong reasons to believe that he had been brought under the power of Divine grace, it was with great pleasure and delight I administered to him and his infant the ordinance of baptism, by means of which they were brought over from the side of heathenism, and received within the pale of christianity. This solemn and interesting service took place publicly, amidst a small congregation of natives and descendants of Europeans, on the 18th of December last, being the sabbath previous to my bidding the scene of my labours and anxieties a final farewell. I gave him the name of John Carter, in affectionate remembrance of him whom it pleased the Lord to make the instrument of good to my own soul; and to his infant daughter, the name of Mary. His wife was present during the whole of the ceremony, and the deepest interest and solemnity were de-

picted in his countenance, while the tear of gratitude was seen starting from his eye. The following circumstance appears to me a strong presumptive proof of his sincerity, and of his determination to follow the Lord fully.

"As it had always been my custom, in my interviews with him, to dwell upon important truths, he had scarcely had his attention at all directed to non-essential things; but early in the morning of the day on which he was to be baptized, he came to me to inquire whether it was not necessary, before he received baptism, to cut off his long hair, to take out his ear-rings, and his child's nose jewel, and to strip himself of other heathen ornaments. I replied, that it would be suitable to do so, but that he might see that I exercised no power over him in these respects, I referred him to the following passages of scripture: 1 Cor. xi. 14; 1 Pet. iii. 3, 4; Isa. iii. 18, &c. These passages seemed to have their full and immediate effect upon him. He hastened home, cut off his hair, stripped himself and his child of every jewel, and in a short time returned with his wife and infant, anxious to testify his adherence to the cause of truth and piety. By those who are acquainted with the superstitious attachment of the heathens here to their jewels, long hair, &c., this circumstance, though in itself trivial, will be considered indicative of a determination to renounce every vestige of heathenism. He also informed me of his intention to remove his dwelling from those of the heathens by whom he was surrounded, to a more retired spot, where he might enjoy devotional exercises, free from their noise and intrusion; and that he would

endeavour, as soon as his little girl was of sufficient age, to get her into a female mission school, that she might be removed from the temptations of vice and corrupt example, and enjoy the privilege of religion and education. Many other pleasing circumstances might be mentioned corroborative of his sincerity and decision, would time permit. We felt much grieved to part from him, and had there been nothing else, our regard for him would alone have formed a bond of strong attachment to Quilon. I commend him to the care of Him who is able to uphold him, and make him endure to the end, and I hope to meet him 'as my joy and crown of rejoicing at the day of the Lord Jesus.'"

In 1828, the Rev. Mr. Reeve states, that a member of the native church at Bellary entered into his rest. Throughout a severe and protracted affliction, his deportment and temper were consistent and exemplary. On being asked where his hopes for eternity were founded, he replied, "Lord, to whom shall we go? Thou hast the words of eternal life?" And added, "For me to live is Christ, and to die is gain." In a season of acute pain and great exhaustion, he dilated with apparent delight on the cheering invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Referring to his distressing affliction, he said, "The Lord Jesus Christ endured scorn and reproach, and at last the shameful death of the cross, for the salvation of sinners; and surely it becomes me to be patient under suffering!" When about to depart, he observed that all fear of death had been removed, and that he was willing to receive the message, "The Master is come, and calleth for thee!" His last

moments were employed in praying for the grace to be brought at the revelation of Jesus Christ. What a delightful instance of usefulness is this! In the knowledge of divine things, and in the peace and hope which were thus displayed, we see the operation of that God who teacheth to profit, and who alone can tranquillize and animate the soul. The widow of the departed is a very consistent member of the church.

Such cases as these increase in interest when contrasted with the state of the multitude around. During the ravages of the cholera morbus, predictions and apprehensions arose, of which Mr. Campbell says, "While entreating the heathen to take refuge in Christ, it is lamentable to hear them reply, 'Mariam' a most infamous goddess, 'is angry with us. She has sent her hosts to destroy our city; and we must appease her by sacrifices, by offerings, by entertaining strangers, and by charitable deeds; and thus, by supplying her with plenty of food, constrain her to depart.' At present, two of their prophets are going through the country, saying, the present dynasty is at an end. 'Veeruvasuntarayana,—the last incarnation of Vishnoo, will speedily be born. At his coming, three-fourths of men will be destroyed, and only one-fourth survive: and all these judgments are sent to prepare his way, and are only the forerunners of greater desolations. In that day a golden goddess shall be born: such will be her beauty and attractions, that they will prove the bane of mankind: the worship and adoration she will receive in one kingdom, will bring down upon it the ire and thunders of a more powerful kingdom, till the earth becomes a desert and a wilderness.' It is

certainly a strange coincidence, that, at a time in which the christian church is animated with the most glowing prospects, the heathen should thus expect a revolution which is to purify the world."

Active efforts are still made. The native christians have, of their own accord, and at their own expense, erected a convenient place of worship, capable of accommodating upwards of a hundred persons. The native church consists of twenty-five members. A Canarese seminary has been established, which has been recently joined by a candidate for missionary labour, who is now usefully employed.

From a most interesting and affecting address delivered by Mr. Hands, of Bellary, at the annual meeting in 1829, the following extracts are made :—

"When I was about to leave Bellary, though very ill, I could not deny myself the gratification of visiting the neighbouring schools; at one of them I said to the masters, 'I am about to leave you, and to return to my own country.' After I had addressed them for some time, and offered up a solemn prayer, I said to them,—'For many years this school has been kept up, and one of us has constantly visited you: tell me, then, what fruit have we gathered? Not one real christian has been added unto us from among you! I am now returning to the friends who sent me to you, and who will ask me what I have done. What, then, shall I say of your village?' The poor men looked me earnestly in the face; and the principal of them at length said, 'Tell them, sir, that the harvest is nearly ripe.' And I do say so to you, my dear friends, the harvest is nearly ripe.

All we want is more missionaries, more schools, more funds. The people of India have set you a good example: may God enable you to imitate them! I rejoice to tell you, that at Bellary alone we raised, in one year, six hundred pounds; and this is a considerable sum, taking into account the small number of christians who reside there; and I believe the sums collected in this country bear no proportion to it. O, may the example stimulate you to exertion!

"I rejoice in being able to inform you, that the influence of the brahmins is tottering in the East, and that they no longer maintain the hold they once possessed over the Indian princes: they are now an ignorant, a degraded, and a despised race. The very last time that I beheld a great Indian festival, I was addressing the words of life to the people, when I saw a number of persons advancing with a great noise, bearing a palanquin which contained one of their gods: they approached the place where I was sitting; one of them looked up, and observing me, said to his fellows, 'There is the padre! We will not pass this way, lest he should curse us!' They knew well enough that it was not my practice to curse them, or to curse any one, but they were ashamed that I should see them with their idol.

"One evening in the course of the last year, during an abominable feast, which is even now kept up, I was disturbed by a great noise round a shop at some distance from me; and, perceiving a large crowd near it, I went out to see what was the matter. As soon as I arrived, a veil was suddenly drawn over something that was concealed within. I asked the people what they were doing

there, and what was the meaning of the veil. They said they were celebrating the feast of love. 'Of love,' I exclaimed; 'say rather of lust. Can I not see what it is?' 'No,' they replied, 'we should be ashamed to let you see it.' At this time a number of fathers and mothers were standing by. I said, 'I will see it;' when one of the crowd drew aside the curtain, and I beheld a most appalling sight, that filled my soul with horror,—such abomination as I had never before witnessed! I then said, 'I wish you would give me that.' They refused. I again requested it, but they again refused. At last I said, 'I will not go away without it, so you must give it me.' Then one of the persons went up to the place, took the abominable idol, and put it into my hands. I then said, 'My friends! I do not like to interfere with your customs; but you know, as well as I do, how much this is calculated to injure, to destroy you: may I break it in pieces?' One of the party replied that I might; on which I did so, and trampled it under my feet. I then addressed them upon the awful consequences of worshipping their idol, and besought them to turn to that Saviour, of whom they had often heard; and I trust that the address was not without effect, but that it has produced lasting and happy consequences."

An aged native christian, named Gooroopah, died in 1829. "Every time I visited him," says Mr. Reeve, "I was much struck with his patience, calmness, composure, and resignation. On being asked, if it should appear the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied, 'I hope so. I am very anxious to go and see my Lord

Jesus Christ, who loved me so much as to come into this world, and shed his blood for me on the cross, that my sins might be pardoned.' When, at another time, the question was asked, 'Is your mind still fixed on the Saviour?' He answered, 'Certainly, my dear teacher, it is; I am waiting for Him.' When questioned as to the grounds of his hope, he said, 'I expect to be saved only through the merits of Jesus Christ.' When referring to the situation of his family after his removal, he observed, 'If they continue to seek that holy God who is on their side, they will have no occasion to be afraid.' At another time he said, 'I thank God my mind is happy. I have only another day to spend on earth: then I shall be released from all sickness and pains, and enter into that blessed place where all sorrows will be for ever done away.'"

His conduct, during seven years which elapsed since his baptism, was quite unimpeachable. He could neither write nor read. At family prayer, one of his grandsons read the scriptures; after which, the venerable man, in simplicity and humility, presented appropriate petitions to the throne of grace. Nor is it improbable that, in this respect, he condemns some whose eyes may pass over this page. Reader! has He who setteth the solitary in families thus distinguished you, and have you no domestic altar? Then have you not learned to show forth "piety at home." "The principal part of family religion," says archbishop Tillotson, "is prayer, every morning and evening, and reading some portion of scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men,

that when it is neglected, I do not see how any family can, in reason, be esteemed a family of christians; or, indeed, have any religion at all." It is high time for you to awake out of sleep, and to care for the souls of those around you. No excuse for neglect or delay can be admissible. All objections arising from a supposed want of ability are obviated by the means for conducting the devotion of your family, which are within your reach. Let then your language be, "As for me and my house, we will serve the Lord!"

A grandson of Gooroopah's has recently died. His views of his character and condition as a sinner, of the necessity of an atonement, and of the suitableness of Christ's sacrifice, seem to have been very clear and scriptural. His faith and love were steady; his resignation under affliction exemplary; while he appeared willing to depart and be with Christ. This is the fourth of the family who has died in the faith. His mother was eminently pious; and his grandmother, like her husband, lived consistently, and died rejoicing in hope of the glory of God.

Several labourers have been, and are engaged in this field, where a dew from the Lord has very manifestly fallen. Samuel Flavel conducts the Tamul services with constancy and beneficial effects. In one place he has encountered much opposition from the Roman Catholics, who are there very numerous. Snares have been laid for him, and many devices employed to deter him from continuing his labours; but he has persevered, and the opposition has been recently less violent.

In an address at the anniversary meeting, in 1830, another striking fact, in reference to Bellary,

was thus given by the Rev. D. Stuart. "Just before I left Dublin, your missionary, Mr. Hands, had visited Ireland, as the representative of your society. He was some time in Dublin; and at a public meeting held in that city, at which he was president, he was accosted by a captain Stewart, from Bellary. They had not seen each other from the period that they separated in India, and had only that morning met each other after their return. 'Oh!' said captain Stewart, 'do you remember the little solitary spot, surrounded by shrubs and trees that concealed us from view, when you and I disputed, inch by inch, the doctrines of the gospel?' 'Yes,' replied Mr. Hands, 'I did not then think that I should conquer, but I knew who would; and how do I rejoice to meet you in Ireland as a brother in the gospel!' There is an instance of the triumph of the gospel in Hindostan! Is it not an encouragement to us who are surrounded by the light of the gospel in England? Here is a man who was proof against the gospel at home, but he was carried half across the globe, and there he received the truth in the love of it, and came away to be an instance of its power, to be a monument on which is inscribed, 'By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.'"

The following interesting instance of the success of Samuel Flavel is taken from a paper in "the Missionary Annual," by the Rev. J. Reid.

In 1819 he was residing for a short time at Mysore, and occupying himself in preaching the gospel to his heathen countrymen in that city. While engaged in distributing some portions of the scriptures and some tracts, Crishuppa, the son

of a very respectable brahmin, who held the responsible situation of accountant of his village, prompted by curiosity, came and requested a part of the New Testament.

His wish was gratified, and in the history of the Saviour he discovered a singular purity and excellent beauty, which presented a striking contrast to the polluted, frivolous, and degrading tales, of which the professedly sacred writings of the heathen were chiefly composed, and hence he became deeply impressed by its claims to Divine inspiration. Still, in this new revelation, there were many difficulties which he could not solve, mysteries which he was unable to comprehend, and, as he more minutely examined them, their magnitude appeared to increase. He saw, also, that the reception of the scriptures would require the total rejection of the books received by his forefathers, and that this would be attended with shame, persecution, and suffering. But, with his mind resolutely set on the investigation of truth, at whatever cost, and with the hope that his difficulties would be removed, he went from place to place, inquiring for the person who gave him the book, naturally expecting to obtain from him the information he desired.

Not succeeding in his attempts, he was recommended, by some of his villagers, to the Roman Catholic priest at Seringapatam, and earnestly solicited his assistance. The priest told him that the removal of his perplexity was not the work of a day, and that he was not well acquainted with the native languages, but that if he would accompany him to Pondicherry, whither he was about to proceed, he would instruct him as far as his abili-

ties should serve, and that he would there meet with persons, who would explain the book to him more fully in his own language. He did not hesitate, but relinquished his situation, and set out for Pondicherry.

During the journey the priest embraced every opportunity of insinuating the doctrines of the papal church; taught him several prayers to different saints, and to the Virgin Mary, and endeavoured to shake his faith in the authority of the word of God, by occasionally suggesting further difficulties. The gospel of Christ, in the explanation of which the young brahmin was chiefly interested, formed no part of his instructions.

Not satisfied with this, on arriving at Pondicherry, he urged instruction on the points by which he was perplexed, when the priest, after striving for a long time to divert him from his object, and finding his anxiety for the interpretation of the scriptures increasing, plainly told him that he had nothing to do with the bible; that it lay under the curse of the pope of Rome, and that the way to get to heaven was to believe what he had been endeavouring to teach him. Thus deceived and disappointed, he returned to his father's house, but said nothing to his relations as to the uneasiness of his mind, or the book that occasioned it, but kept it in a private place, and frequently retired to examine it in secret.

Some time after, he accidentally observed a portion of the scriptures in the possession of one of his acquaintances; and on finding that it was like the one he had received, he inquired whence it had been procured. Being informed that some missionaries at Bangalore had given the book, and

that it contained the doctrines which they preached, he immediately set out for Bangalore, accompanied by a younger brother. On reaching the mission-house, they were received with joy and kindness by Mr. Laidler and Samuel Flavel, and immediately entered on the object of their visit. For eight successive days, from very early in the morning till late at night, Samuel and the young brahmin were engaged in diligently and prayerfully searching the scriptures; the one producing his difficulties and objections, and seeking, with much meekness, instruction upon the points which he did not comprehend; the other endeavouring, with simplicity and faithfulness, to unfold the mysteries of Divine truth, and to clear away the obstacles to its reception into the heart. By them both the season will be had in everlasting remembrance. To the one it afforded much encouragement, as in it he was honoured to be the instrument of saving a soul from death; to the other, it yielded essential and lasting benefit, as it is hoped he was converted to God.

He became convinced of the inspiration and Divine authority of the word of God. His benighted understanding was enlightened by the spirit of wisdom and revelation. He saw his guilt, helplessness, and misery; the utter insufficiency of his own (poonia) meritorious works, to recommend him to the favour of the true God; the folly and sin of idol worship; the impossibility of salvation by any of the various means on which his fathers had fixed their hopes; and under the influence of these convictions, he looked to the only Saviour of sinners, the suitableness of whose work, the efficacy of whose merit, and the power of

whose grace, had been recommended to his regard, and impressed upon his heart. He became a regular attendant on the means of instruction, and lived in the habitual exercise of private prayer. After the lapse of a short time, having expressed an earnest desire to make a public profession of his faith in Christ, he and his brother, to whom the conversations had also been made useful, were baptized and admitted into church fellowship, throwing off the brahminical thread, and all the other outward marks of his caste, at the same time with the inward prejudices of heathenism. The former now assumed the name of Alexander.

After his admission into the church, he manifested the ardour of his love to the Redeemer, by his unremitted zeal and activity in the promotion of his glory, and the advancement of his cause among the heathen. He accompanied the missionaries to their preaching stations, and took an active part in exposing the degrading nature of the heathenish ceremonies, proclaiming the glad tidings of mercy, and directing them to that Saviour, whose preciousness he had himself experienced. In order to qualify himself more fully for these duties, he applied with great diligence and perseverance to the study of the scriptures, and thus became more firmly established in the faith, and attained more clear, extensive, and practical views of religion.

He was also employed as a teacher of the Canarese language, and when not engaged in the work of instruction, he employed much of his time in disputing with the brahmins and others on the doctrines of their shasters, and in shewing the supreme excellency and importance of the doctrines

of the cross. These excited the indignation of his hearers, which was often manifested in open insult, or in more secret and malicious injuries. By means of the brahmins of his own caste, with whom he had conversed on some of these occasions, his parents and relations heard of his conversion to the christian religion. Enraged by the boldness with which he persisted in his endeavours to bring them to a conviction of their errors, and to an acquaintance with the things that belonged to their eternal peace, they went to his father's house, and reproached his parents with the disgrace their children had brought upon their caste, and threatened that, if they should again receive them into their house, or own or treat them as their sons, they would immediately be excommunicated. Their parents, partly under the influence of a false shame, and partly from fear of the consequences with which they had been threatened, promised to disown their sons, and, in token of this unnatural act, they went into mourning, and performed the usual brahminical funeral rites. After this, they sent a man of low caste to inform their sons of what had taken place, stating, as their reasons for such conduct, "That they had brought infamy upon their family and caste, by embracing the (pariah) low-caste religion;" and charging them never more to call themselves their relations, or to enter within their threshold.

Anxious, however, to make known to their friends the delightful change they had experienced, they went to their village, but the threatenings of the brahmins prevented an interview. Unwilling to leave without seeing their parents, they went to a choultry, and continued there for some hours.

They were soon surrounded by a large crowd, some of whom reviled them for the disgrace they had brought upon their family; some were indignant at their folly and wickedness, in departing from the religion of their ancestors; others shed tears of regret at their weakness, in relinquishing so many comforts. Alexander, having now a favourable opportunity of making known the love and grace of the Saviour, with much earnestness and affection, showed to them the way of life and of true happiness, demonstrated the reasonableness of his own conduct, and entreated them to weep, not for them, but for themselves, and for their sins, and to flee to Him who was appointed as the hiding-place from the storm, and the covert from the tempest. After having remained four days in and about the village, and finding that no communication could be had with their relations, they returned with feelings of the most poignant grief to Bangalore.

Some time after, Alexander, accompanied by Samuel Flavel, went again to the village. They soon attracted a large concourse of people; and the gowda (headman) and others, together with the father, mother, sisters, and brothers of Alexander, came down to the choultry where they had put up. Some were crying, others were cursing Samuel Flavel, while Alexander's mother, in a fit of frantic rage, rolled herself on the ground, beating her breast, and tearing her locks; then rising, covered Samuel over with mud, and throwing sand into the air, vented her malice in the utterance of the most fearful imprecations upon him, for the mischief which he had done to her sons, and the interminable shame and grief which he had brought

upon herself, her family, and all her kindred. Some now interfered, and endeavoured to pacify her, by declaring that the man was not to be blamed; that it was the forehead-writing or destiny of her unfortunate son. At length, Alexander addressed them for more than an hour, explaining the motives that had induced him to embrace christianity, the benefits which he had derived from the change, with the glorious hopes of which, through the atoning sacrifice and perfect righteousness of Jesus, he had become the happy subject; and exhorting them to turn from dumb idols to the service of the living and true God.

While he was speaking the crowd gradually dispersed, and he was left with only his mother and sister. These led him to a short distance from the village, and seating themselves under the shade of a large tree, they conversed with him for several hours together, entreating him, with much earnestness to return to his own religion. But, painful and severe as the trial was, his faith stood firm, and he was enabled, by Divine grace, to withstand their solicitations, and even to rejoice that he was counted worthy to suffer for the sake of Christ.

After this he demanded his wife, to whom he had been betrothed in infancy, and to whom he felt in honour bound; but they told him the connexion had ceased on his apostacy from their gods, and that she must henceforth consider herself a widow. Every privilege was promised him if he would return; but to all proposals of the kind he gave a most decided negative.

After the season of personal trial was over, his ardour of piety and zeal, unhappily, began to

abate. Unmindful of the deceitfulness of his own heart, he was less watchful over its secret and sinful emotions, and gradually yielding to their influence, he became the prey of temptation, which, by evil-designing men, had been laid in his path, and on the ground of which he was separated from communion with the church. Satan, rejoicing in his fall, and intent on his destruction, now tempted him, while under the influence of despondency and shame, to desert the mission, and to retire to some part of the country where he was not known; but the purposes of the Most High towards him were those of parental chastisement and love; he again employed the instrument of his conversion in diverting him from his intention, and directing him afresh to the fountain opened for sin and uncleanness; and, finally, of reclaiming him from his backslidings. After a period of more than six months consistent deportment, he was re-admitted to the church of Christ.

About this time he was married to a native christian, of Bangalore, who is now his widow.

His services in behalf of the mission were zealous and valuable. In the midst of them he was seized with cholera, and, in the course of five hours from the period of attack, was removed to an eternal world. The last few days of his life were eminently characterized by spirituality of mind and intensity of zeal, so much so as to attract the particular notice and remarks of those around him. On the morning before he was taken ill, he was asked to engage in social worship, and his prayer was strikingly earnest and heavenly. During his few last hours he continued sensible, and when in

any degree relieved from his agonizing sufferings, his language was that of a humble contrite sinner, who had found peace through the blood of the cross. His confidence in the Saviour was unshaken, and his hopes of heaven bright and steady. On one occasion, during his illness, his strength appearing to revive, sitting up, and taking Samuel Flavel by the hand, he addressed him in the following affectionate words, which were written down by one of his friends present. "The Lord God of Israel bless you and your labours, and give you many heathens to bring to Christ, my beloved Saviour, as I was given to you to lead my soul to him. You are my spiritual father, for it was you who directed me where to find a loving Saviour, when I was seeking happiness, and knew not where to find it, for I could find none in the worship of idols; but now, through your instrumentality, and by the grace of God, I have found a living Saviour, whom I am now going to behold, and with him to be happy for ever. Yes, I shall soon be with him; but, O that I had one day, or at least one hour, before I go, to tell my heathen countrymen at Humpee what God has done for my soul!" He was exhausted and could say no more. About two hours before his death, the person who had been called away returned, and in going in to see him, to administer some medicine for his relief, he seized his hand, and pressing it to his bosom, exclaimed, "Oh, my dear friend, I am so glad you have come in time to see me before I go to heaven." He continued to speak, but nothing more could be distinctly heard. At about twelve o'clock, feeling respiration difficult, he was raised, and in a few minutes,

on finding that he was sinking, he lifted up his hands in the attitude of prayer, and bowing his head, feebly said, "I am going to my beloved Saviour!" and shortly after, he peacefully fell asleep in Jesus.

From Mr. Hill's journal, the following account of a man of the name of Comol, will be read with interest.

"A man named Comol, obtained a tract, and conveyed it home safely; for sometimes the brahmins contrive to deprive the people of their tracts, and destroy them. He collected his neighbours: the book was read, and occasioned many inquiries about the christian religion. In a few weeks he came to Berhampore, deputed by his neighbours to make farther inquiries, and returned home with one or two additional tracts. After several of these visits, myself and Mr. Ray accompanied him to his village, named Robona, where we were received by the villagers with many marks of attention and respect, and spent the day under a grove of mangoe-trees, in preaching and conversation. We repeated these visits several times, till the intense heat rendered such journeys dangerous. Comol continued his visits to us, and at length took up his residence at Berhampore, and became hurkara (a person who collects the scholars) to the girls' schools, and employed his leisure hours in learning to read. In December, he accompanied me in a preaching-tour, and rendered me great assistance in distributing tracts; taking the tracts after I was fatigued with preaching, and collecting a number of natives around him, he procured the assistance of the best reader, and defended the truth as far as his

abilities enabled him. At other times, requesting permission to take with him a few tracts, he went on before, and circulated them in villages concealed from the road by trees and under-wood. He afterwards accompanied me to Calcutta, where the native christians encouraged him in seeking the salvation of his soul. He was much affected by the baptism of two converts at Kidderpore, and entreated to be baptized himself, saying, that he believed in Christ with all his heart. It was, however, thought advisable to defer his baptism till he had become more confirmed in the faith. On his return from Calcutta, he openly professed his faith in Christ, and exchanged his idolatrous songs for those of Zion. He afterwards accompanied Mr. Gogerly and myself to Kopilaswor fair; during which period we resolved to delay his baptism no longer, and accordingly I baptized him at Berhampore, Sunday, March 11th. In answer to questions proposed to him, he stated his belief in God the Father, God the Son, and God the Holy Ghost; that these three persons are one God; that the Father sent his Son to redeem men; that the Son gave his life for the world; and that the Holy Spirit regenerates the hearts of sinners. That, in renouncing the worship of idols, he acted from judgment. That he found idolatry a refuge of lies; and, to save his soul, he had fled to the true refuge, Christ Jesus. That he had no earthly gain in prospect by thus making a profession of Christ. He intended to have had his two sons baptized at the same time; but an hour before the time of worship, a multitude of persons collected around his house, (amounting, by the testimony of others, to five hundred,) and prevented, by

persuasion and raillery, his wife and children from accompanying him to worship. He, therefore, deemed it prudent to escape from them as soon as possible, and leave the baptism of his children to a future period."

An interesting view of the state of the missions was given in an address by the Rev. Mr. Mundy in 1830, and from this the following extracts are made. "I have often thought that, in the last chapter of the gospel by Mark, we have an illustration of the missionary work in India, at the present day. We have there an account of the female disciples who visited the tomb of the Saviour. They set out a great while before day; it was with them a dark and gloomy morning, and they said as they proceeded on their way, "Who shall roll us away the stone? But when they arrived at the sepulchre, the stone was rolled away. We have been in similar circumstances in respect to our missionary work in India. When we commenced in that country, our prospect was dark and gloomy, cheerless, and almost hopeless; a thousand stones of difficulty every where presented themselves, and we said, 'Who shall roll us away the stone, for it is very great?' But now we look, and behold the stone is rolled away, and a wide and effectual door is opened to the gospel of Christ. But I have been reminded that missionaries are not to deal in general principles and theories, but to come at once to facts. I will, therefore, briefly state one or two, bearing on the work, and calculated to illustrate the preaching of the gospel in India. The station which I occupied was Chinsurah, about twenty-five miles north of Calcutta, and near the French settlement

Chandernagore. Upon one occasion, I went with a brother missionary to preach to the Hindoos, and we took our station upon the French settlement. As we were preaching, the French governor passed by, and looked somewhat astonished at our proceedings. After the service was concluded, he sent his servant to inquire who we were, and by what authority we preached to the people there. We informed him who we were, but as to our authority for preaching there, we confessed that we had none but that of our divine Master; we had been accustomed to preach there, we added, and hoped that we might be permitted to continue. A few evenings afterwards, however, we were desired to depart, and prohibited from going thither in future. The congregation of Hindoos were much affected at the circumstance, and exclaimed, that if we came there no more, they would not again hear of the things in which they had been instructed. At the same time they inquired whether we could not come upon the borders of the settlement, and, standing upon English ground, defeat the purpose of the French governor. I look upon this, sir, as a fact of an interesting nature; for at one time, these poor Hindoos, instead of regretting that we were not permitted to preach to them the words of this life, would have rejoiced.

"I am happy to say, that there is not only a disposition among them to listen to the gospel, but there is a great decline in the brahminical influence. A short time ago, as some of the missionaries were going up the country to preach, they found, about one hundred miles north of Calcutta, a young woman, exceedingly ill with the cholera morbus. They administered some medi-

cine to her, and the disease was immediately checked. They then said they had come, not only to bring medicine for the body, but also for the mind; they had come to preach the gospel to the Hindoos, and inquired whether she could procure a congregation for them. A congregation was collected, and one of the missionaries was in the act of addressing them, when a brahmin passed by; he immediately made up to the missionary, and inquired, 'What are you doing here? Why are you preaching to the people in this way?' 'Why may I not thus preach to them?' rejoined the missionary. 'Why, do you not know,' said the brahmin, 'that the sudras are only one remove from the brute-beasts, and that they do not know what you are saying?' 'It is false,' exclaimed the people; 'proceed with your work, we understand what you say; go on.' The brahmin passed on, evidently much chagrined, and folding his arms, stood on the opposite side an object of contempt, while the missionary proceeded with his work.

"You have, no doubt, my christian friends, read the 'Holy War,' and you recollect that the first advantage, gained in the siege of Mansoul, was the forcing of Ear-gate. We have gained that advantage in India. We found Ear-gate bolted and barred against us; but I rejoice that it is now opened; and the people generally are willing to listen to those truths that are able to make them wise to salvation. It is not, however, the mere disposition to listen—not merely the decline of brahminical influence, that I have to bring before you; I can testify of souls brought under the influence of the gospel, and who have received

Christ as a Prophet, a Priest, and a King. Some time since, the inhabitants of a village called Rammakal choke, about five miles south of Calcutta, to whom the missionaries had preached, were converted to the faith and obedience of the gospel. With their own hands they pulled down their idol temple, and gave the ground and the materials to the society. 'Here,' said they, 'let a christian church be erected.' That christian church has been erected with the very materials that composed the idol temple, and within its walls have I frequently had the honour and the happiness of preaching the unsearchable riches of Christ. I can tell you, my christian friends, with truth and sincerity, that in that village, and in others by which it is surrounded, a great and glorious work is going forward. It may truly be said of that part of the country, 'the fields are white unto the harvest.'

"I lately saw a letter from Calcutta, sir, from Mr. Adam, and I was permitted to take an extract from it, which, with your permission, I will read. (Mr. M. here read an extract from the letter, which gave a most favourable account of the christian deportment of many of the converted Hindoos, under very trying circumstances, and stated that it was sufficient to put to the blush many of the most privileged among British christians.) But there is one fact, sir," continued the speaker, "connected with the general state of the country, that is very encouraging to my mind, I mean the knowledge of the gospel that is spread throughout the land. It is a fact, that there are hundreds and thousands of Hindoos who are well acquainted with the leading truths of christianity,

and with the most important doctrines of the gospel. Indeed, they know them so well, that it is only required for their salvation that their knowledge should be sanctified by the application of it to the heart by the Holy Spirit of God. And were all the Hindoos, who understand the gospel, to be thus converted, our work would be done, and the foundation be laid for the conversion of the whole of Hindostan. This knowledge has been disseminated by the circulation of bibles and tracts. That blessed book which has God for its author, salvation for its end, and truth, without any mixture of error, for its matter, is circulated throughout the whole continent of India; and some instances have occurred, in the history of missionary labour there, in which a Hindoo, far distant from any missionary station, having received a bible or a tract, has been converted, and died in the faith and hope of the gospel.

"Will you permit me to advert to the schools in India? We have them there in active operation: the children are committing large portions of scripture to memory, and from time to time adults are coming to the missionaries to be instructed in the truths of the gospel. The Hindoo boys are very intelligent, which renders our work, as far as they are concerned, most interesting and encouraging. The boys in the government school were, some time since, going through a catechism of geography, when a brahmin came in, and inquired what they were taught. Upon ascertaining that they were taught that the earth was a globe, moving round the sun, he became somewhat alarmed, and insisted, according to their shasters, that it was an even plain, resting upon the back of

a tortoise. He was proceeding to instruct the boys in this kind of philosophy, and stating, that when an earthquake occurred it was in consequence of the tortoise, upon the back of which the earth was placed, going to sleep; when one of the boys whispered to another, and said, 'Ask the brahmin upon what the tortoise stands.' From this, my friends, you will perceive that these boys can think for themselves; and by and by they will act for themselves, and no longer be held in the chains of brahminical slavery.

"Many of these things have been denied by persons who have resided in India, upon their return to this country. I recollect, some time since, hearing of one of these persons, who was residing in the East Riding of Yorkshire. Upon hearing something said about the work of God in India, he denied it altogether, and affirmed that nothing of the kind that had been stated was to be found existing in India. The gentleman who was relating the facts, shrewdly guessing how the case was, asked the disputant what he would say, if, upon his return to India, he should be asked about the operations of the East Riding Itinerant Society. 'Itinerant Society, Itinerant Society,' replied the disputant, 'I was not aware that there was any such society existing.' Such a society there is, however, and it is employing a great number of agents in preaching in various places the gospel of the Son of God. This is the case, with respect to India. People reside there for years, and never trouble themselves with missionary work; and then they come here, and affirm that there is nothing doing. I will not tell you of thousands who are converted; but I do say, in

truth, that a great and glorious work is going forward in India. I say that we are, at least, laying the foundation for a church within which millions of souls will be gathered to the praise of our exalted Lord."

Colonel Phipps, being on the platform, spontaneously rose, and said, that as he had resided in that part of India to which the mover of the resolution had referred, he could corroborate almost every statement that he had made.

"Yesterday," says the Rev. W. W. Addis, in a letter from Nagercoil, "we held the anniversary of our Tamul Tract Society; and could you have seen the numerous assembly of professing christians, and heard many of the truly eloquent speeches delivered, you would indeed have rejoiced greatly. There were many present that a year ago were sunk into the filth and abominations of idolatry; but, by the blessing of God the Spirit, on reading the tracts distributed, they have renounced idolatry, and are now seen in their right mind, in the assembly of those who worship the living and true God. The native christians have exerted themselves greatly on behalf of their perishing countrymen during the last year, and have subscribed to our Tract Society alone, upwards of one thousand rupees, or about one hundred pounds sterling, including a few sales of tracts and occasional donations. We have printed thirty-five thousand tracts and small books, besides the usual number of school-books, &c., and the general business of the printing-office and book-binding department; so you see we are in the midst of labour, having nearly thirty congregations and chapels to attend to, thirty-nine schools to superintend, together

with our duties of study and composition. I am generally in the towns and villages, in which we have congregational schools, three or four days each week; I examine the schools during the day, and address the people in the evening, and at night sleep either on the floor, or on a small cane-bottomed couch, without bedding. This may appear a hardship after a day of severe toil, but really it is not, for during the day the heat is intense, and you are glad at night to lie as cool as possible, and the labour of the day generally produces a good night's rest, if not disturbed by musquitoes, lizards, scorpions, or rats, all of which I frequently encounter. I wish I could give you a just description of the congregations and the schools, but a person must see them in order to have a right impression. In the former, the order, the decency, and apparent devotion, are very striking to a stranger; it was to me on my arrival, after seeing nothing but idolatry for the distance of four hundred miles which I travelled; after such scenes, to see the assembly of Hindoo christians, in this mission, was exceedingly striking, and hard must that heart be which could not be moved at such a sight. In the latter the children learn remarkably fast; I never saw any thing to equal it in England; to see little boys of three or four years old repeat Watts's First Catechism, without an error; others, scarcely any older, repeat the doctor's Second Catechism all through perfectly, and the multiplication table in the Hindoo arithmetic, which amounts to many millions, and contains fractions, while the older boys write a fine hand, (on ollas,) and are very quick in all other branches.

"I must not omit to inform you of the success

of the gospel in the western mission, that joins this, under the care of the Rev. Messrs. Mead and Miller; there they have also upwards of twenty congregations, and as many schools, and fifteen or sixteen chapels; but they have suffered severe persecutions lately, and several school-rooms and one chapel have been burnt down. The poor christians have endured their afflictions with christian fortitude; some have even lost nearly all their property for the sake of their profession. On the young rajah's coming to the government, the great men and leading people of the heathen made a vigorous attempt to raise idolatry to its former splendour; matters at present are pretty quiet."

In a letter from Surat, the Rev. W. Fyvie says,—"One trait in the character of the native converts in Goojuratt, I consider very pleasing: it is their love to the word of God, and their diligence in studying it. In March, 1827, the first native convert paid us a visit at Surat, bringing with him a friend, who wished instruction and christian baptism. They had not seen the whole of the bible; they had, however, the principal parts of it, which were carefully bound up, and showed evident marks of having been perused. They remained with us a month, and their knowledge of the scriptures, and the readiness with which they could refer to particular passages and circumstances, quite surprised and highly pleased us. They were in the habit of perusing the divine word by day and by night. I was really astonished at their attention to the bible; many nights, when I have awaked from my first sleep, about one or two o'clock, I have overheard these men reading the psalms of David, and other parts of the

scriptures. Oh! how does the conduct of these men, whose eyes were opened, as it were, but yesterday, to see the glorious light of revelation, reflect on the conduct of many who are endeavouring to send the bible to the heathen, and who have had the sun of revelation shining on them since their infancy, but who seldom read that bible themselves. Before they left us, we furnished them with one copy of the whole bible, neatly bound up, with which they were greatly delighted; and which, I have no doubt, they now make their daily study, and esteem it more than their necessary food."

The following are interesting accounts of native readers, written by themselves:—J. Palmer says, "I was born in the year 1786; my parents were heathens, who zealously served the devil by sacrificing to him, indulging in drunkenness, and other abominations. I was, however, at seven or eight years of age, sent to school; but having no inclination to learn, I did not make much progress. When ten years old, both my parents died, and it was the province of my brother to take charge of me, who took me from school, and sent me to work in the fields, or to watch the cattle, as my services were most required. At some seasons I obtained leave to attend school, but there I wasted my time in play or idleness; and, though often punished for not attending to my lessons, and ashamed at the progress of other boys compared with myself, which made me sometimes resolve to be more diligent, yet, owing to a want of sufficient food, and of a disposition to learn, I made very little progress in any learning that was useful. At this period, I knew nothing of the true God, or of

the Saviour of the world, and, consequently, was in a very miserable condition, in which I continued a servant of the wicked one, and of my own sinful inclinations, till God in his great mercy sent the gospel to this country. My brother and other relatives were among the first that made a profession of christianity; and I, having a desire to learn the new religion, was included in the number. After having been under instruction for some time, and having declared that we had forsaken the world, and the service of the devil, and turned to God with all our hearts, we were baptized by Mr. Ringletaube, in the name of the Triune Jehovah, in the year 1808. I was then twenty-two years of age.

"About this time I was appointed schoolmaster at Mylandy, and was sent on the Lord's day to conduct the public worship of God, in the small congregation which had then been collected at Pitchy-coody-irruppoo. The school at Mylandy was soon after given up; nevertheless, I continued for some time to go to Pitchy-coody-irruppoo as usual on the sabbath, though at this time I possessed little knowledge of the sinfulness of my own heart.

"In the year 1821, the congregation at Tamarakolclum being destitute of a teacher, I was sent thither to read the scriptures, and teach the catechisms. When thus employed, observing many heathenish customs among the people, and other things inconsistent with christianity, I was led, by reading the 20th and 21st verses of the second chapter of Colossians, to ask if these people could be dead to the world; and being convinced that their conduct was in opposition to the word of

God, I determined to exert myself to reform them; and by reading the scriptures to them, and explaining them as well as I could, I in some measure succeeded, as many became more regular in their attendance on the means of grace, and more orderly in their conduct. Observing this, I was encouraged to be more diligent, and with gladness discharged the duties of my situation; but this joy was not without pain, which arose from some having no disposition either to learn or amend.

"Till this time, I felt but little of the evil nature of sin; but God's time to convince me of it was come. By the instructions I had the opportunity of receiving weekly, with the other readers at Nagercoil, together with the study of the sacred scriptures, God was pleased to open my eyes to see my real condition as a sinner. I well remember the powerful impressions that were made on my mind by discourses from these texts: 'Except a man be born again,' &c.; 'If any man be in Christ he is a new creature,' &c. I thought that this change was necessary for me, and for the people I was appointed to instruct, and was encouraged at times to exert myself on their behalf; at other times I was discouraged, and tempted to be less zealous in seeking the salvation of the people around me.

"About this time, I was thrown into great distress by reading the first three verses of the second chapter of Romans; and had serious thoughts, from a sense of unworthiness, of giving up my situation, and living as a private christian; which I thought would be less dangerous to others, and more profitable to my own soul. While in this state of mind, I was led to reflect that the harvest

was great, and the labourers few, and that the real disciples of Christ were as the salt of the earth, and the lights of the world—that if they asked they would receive—from which I obtained comfort, and had a great desire to be useful to others. I saw, also, that the thought of forsaking my situation was a temptation of the wicked one. Since that period, I have still found the world, the flesh, and the devil, to be great enemies to the right performance of the duties incumbent on me; and I daily feel the necessity of prayer to God, through the merits of Christ, to enable me to overcome them.

"At Tamarakolleum, where this good man is stationed," says the missionary who transmits these particulars, "a church has been formed, partly of pious individuals belonging to this, and partly of those belonging to other congregations. Here, I trust, there are fourteen or fifteen persons brought to a saving knowledge of the truth, and a few more are inquiring the way to Zion. Some of the former are very active in diffusing a knowledge of the gospel, especially three devout women. The school is well attended, and the master, who has enjoyed the advantages of our seminary, is diligent. J. Palmer, beside instructing the church and congregation, visits ten contiguous villages, to make known to their inhabitants the word of life."

"Edward Balm was appointed, in 1825, to labour at Nagercoil, and in its vicinity. The young man who first bore this name died in 1829. His amiable disposition, piety, diligence, and talents, endeared him to all who knew him; and we would, with unfeigned gratitude, adore the Giver of all grace, who made him to differ so greatly from many who had been favoured with the same

advantages. His memory is embalmed in our hearts, and the influence of his pious example, I trust, will continue to be felt for many years to come.* A short time after his death, his place was filled by the truly amiable young man whose history follows." He writes:

"I was born, a heathen, about the year 1810, and was taught to live in the open breach of that commandment, that says, 'Thou shalt have no other gods besides me,' by serving divers idols. In the year 1815, many in our village, near to Mylandy, became christians, and my parents were among them; but, being very young, I knew nothing of the new religion we professed; my parents, however, sent me to the christian school, that I might have an opportunity to learn from the holy scriptures, something about the great and glorious God, and of the blessings procured by the sufferings and death of Christ. My desires were not like theirs, for I had no taste for learning—my nature was depraved—I was fond of playing, and much addicted to lying; and in this sinful and unprofitable way I spent my time. God, who desires not the death of a sinner, but is willing to impart knowledge and good desires to all, inclined my heart to long for admittance into the seminary at Nagercoil; and I obtained my wish, by being received into that institution, in the year 1821. Soon after this, my dear parents, in the course of a short time, were removed from this world by that fatal disease, the cholera morbus, to which so

* A brief memoir of this excellent young man was drawn up in Tamul, and published by the Nagercoil and Palamcotta Tract Society, which was sought after and read with great interest.

many have fallen a sacrifice. I was led by this painful event to reflect, that the state of man was indeed miserable; that death quickly makes him his prey. My mind being thus affected, the words of Job, who says, 'Man that is born of a woman is of few days,' &c., made a deep impression on me; I thought that much of my time, in which an opportunity had been afforded to obtain everlasting good, had been spent in vain; and that in future such a blessing would not long be continued to me. I resolved, therefore, to be more diligent in my studies, and began earnestly to read the sacred scriptures, from which I learned that sin was very hateful to God; that he loved those that did good, and was displeased with the wicked every day. I discovered that my own heart was deceitful and desperately wicked, that my understanding was darkened, and my will perverted. These things became a burden to me, and I was led to pray, and to prefer the scriptures to every other book, the knowledge of which was sweet to my soul, and I was filled with a desire to make known to others its sacred contents. I saw also the necessity of being a suitable person, and the importance of being qualified for so great a work.

"While these things continued to occupy my thoughts and desires, I heard that a few young men were wanted to go to Allepie, to be employed as readers of the scriptures at that place; I desired to go, but had some difficulties about leaving my friends, (the distance is about one hundred and thirty miles,) but by reflecting that he who follows Christ, must deny himself and take up his cross; that many, to instruct my countrymen, had come from a far country, my scruples

were removed, and I resolved to go. With two others I was sent to Allepie, but that place not agreeing with my health, and from other circumstances, I returned to Nagercoil in a few months, and was taken into Mr. Mault's family, where I remained till I was appointed, last year, to read the sacred scriptures in this neighbourhood. The Lord has given me the desire of my heart; and when I reflect on his goodness, my joy is like the joy of one brought out of darkness into light. Moreover, that passage often occurs to my mind, where we are commanded to be diligent in business; and if at any time I am tempted to be slothful, my conscience admonishes me that it is not right; the word of God tells me, if I suffer the souls of men to perish through my negligence, the account I shall have to render at the day of judgment will be dreadful beyond description. It is, therefore, my desire to be found diligent in showing to others the way of salvation. 'They that be wise shall shine,' &c., Dan. xii. 3, is a motive to diligence. O that the Holy Spirit may be imparted, that while I make known the truth to others, I myself may not be a cast-away, but may obtain a part in the blessings which Christ has purchased by shedding his precious blood; and that those who are instructed by me may be as a well-watered tree, whose branches extend on every side, and which brings forth much fruit in its season: that they may be the true disciples of Christ, and, at last, be made partakers of that inheritance which is reserved for the people of God, is my sincere prayer."

"When this interesting youth returned from Allepie," says the missionary, "where he had conducted himself well, there being no vacancy for him

in the mission, I took him into my own house, and in my journeys among the congregations he usually accompanied me. On one of these occasions, being weary through the numerous engagements of the day, after giving an address in the evening, I asked him to conclude the service by prayer. The earnestness and enlargement with which he addressed the throne of grace convinced me that he was qualified for a more important situation; and as the recent death of E. Balm had occasioned a vacancy at Nagercoil, he was appointed immediately to take his place, and has from that time been diligently engaged in reading the word of God here and in the neighbourhood. The villages and towns contiguous, which present an extensive field for exertion, and a congregation here, consisting of more than two hundred persons, including the two schools on the premises, is the sphere of his labours. There are a few among the latter, I trust, who have passed from death unto life, whose conduct is agreeable to the gospel. Five adults are candidates for baptism, who, with their offspring, will be admitted to that rite, God willing, in about a month. A few have lately been gathered from among the heathen who join in the worship of God on the sabbath.

"The least improvement made in outward comfort and cleanliness by the christians, who are principally gathered from the lower classes in society, is viewed by the heathen with the greatest jealousy, and some of the poor people, in several of the villages, have been called to suffer on this account. One of the schoolmasters here had only a few months before erected a neat cottage on the premises, when last month it was maliciously burnt

down, merely because it was built high enough to enter it without bending double.

"Besides the two schools on the premises, there are four others in villages within a mile of the mission house, composed of heathen children of all castes; and although christianity forms a prominent part of the instruction, their parents seem to take an interest in their progress."

"The present number in the girls' school," Mrs. Mault writes, "is fifty-eight, and some of them are interesting children. Mary Hopeful has become decidedly pious: her conduct of late has been very pleasing. Sarah Frankland, the child now supported by the St. Neot's friends, is improving in learning. It affords us pleasure to observe, in the women that were formerly scholars in this school, habits of industry, and propriety of behaviour, which we hope will have a favourable impression on the neighbourhood, in reference to female instruction. About one-third of the girls in our schools are slaves; and, as the children of slaves here are always the property of the mother's master, we have formed the resolution that each girl, by her own industry, shall purchase her freedom before she leaves the school. Our wishes have hitherto been realised in reference to this object, as every girl that has left the school has left it free, one girl excepted. The master of this child would not receive her money when offered to him, under the pretence that she would become a mission slave; but since her removal he has consented to the purchase. It will give you some idea in what light slaves are viewed by the higher castes, who are their masters, when I mention one circumstance. A girl in the school had become

big enough to work in her master's field; he, therefore, came to make his claim to her. I asked him if it would not be well for her to learn to read, and whether he should not allow her to do so. He replied, 'It may be well for you to instruct her as you will get a better place in heaven thereby; but it is enough for me, if my bullocks and slaves do the work required in the fields. Here you see man, who is immortal, classed with the brute which perisheth. And this is only a solitary instance; for the lower classes in society here are not allowed to enjoy even the same privileges as cows, and some other of the brute creation. It is to these lower classes principally that the gospel is preached; and to some it has been the power of God unto salvation. It is to the improvements which christianity has made among these despised persons that much of the opposition of last year is to be attributed. The higher ranks are getting jealous, lest they should lose their authority over these poor oppressed creatures; and so no doubt in the end they will; for, unless they bestir themselves, their dogs, as they call them, will get before them in knowledge. Even now they dare not venture to oppress a christian, in many instances, to that degree they do their own dependents."

From Neyoor the annexed sketches were forwarded. James Meybohn, Venning's reader, thus writes:—

"My native place is Kotnavilly, of Colatchy district. I was born in the year 1794. My ancestors, being ignorant of the one true God, were worshippers of evil spirits, of various descriptions. From my infancy up to the time of my conversion, I was a zealous follower of them. The names of

the demons we chiefly depended upon were Mapoodattan, Mayakondan-poodattan, Malgaky, Pereyadeiven, Madentambooran, &c. In order to please these vain gods, I fasted, abstained from certain sorts of flesh, offered sacrifices, and paid vows. All these religious rites were exactly and punctually performed. Besides these, I trusted in tbe famous goddess at Mundakandoo for protection, and to this demon I sacrificed goats, fowls, and boiled rice, and worshipped it with the greatest veneration. I trusted, also, on the reputed Soopramanien Samy, at Trichendoor, and Arumogum Samy, together with the Pilleyar, and such like Samies. In order to pay my devotions and vows to these idols, I journied to distant countries, to their respective temples, and stayed for about ten days at a time, during which I abstained from flesh of every sort, and lived upon vegetables, resorting to these images twice a-day, lifting up my hands to them, and washing in the sea, in order to purify myself. After which, going round the Samy houses that are on the beach, and prostrating myself before each of them, I offered, also, pepper and money, and procured the sacred ashes, sandal, and garlands; with these I adorned myself, believing that the gods from whom I obtained them were the only beings that could save and protect me. While I thus devoted my time, and all I had, in the worship of these gods, several of my relations were removed to eternity by the cholera. I was much alarmed and terrified at this event, and was foolishly persuaded that the goddesses Mariama and Oochenemagaly, being divinely authorized, were destroying the people with the said disease, and, therefore, to appease them, I sacrificed goats

and fowls, and offered boiled rice, cocoa-nuts, plantains, &c., as well as addressing my fervent supplications to them for deliverance. Moreover, I was very particular in going to the soothsayers or fortune-tellers, when any of my relations were attacked with disease. I also went to them at the birth of a child, in order to be acquainted with its fortune. At the commencement of a marriage, I used to mention the name of the bride and bridegroom, in order to know which day would be the best for performing the ceremony, and whether they would live together happy. At the time of sowing and reaping I went to them to learn good and bad days. I was very punctual in performing the ceremonies for the dead, putting rice and cocoa-nuts in the mouth of the deceased, with various other superstitious rites; but the infectious and dangerous cholera was still raging with the utmost extremity, and many hundreds were carried away by death.

"About this time my eldest brother embraced christianity, and the Rev. Mr. Mead established a school, and employed him as a teacher. A chapel was likewise built at Kotnavilly, and religious instruction was daily imparted, and christian worship conducted on sabbaths. Though the saving truths of the gospel were preached in this my native village, yet I was disinclined to embrace it, but remained without worshipping the demons for about three days. During this period I now and then read the books which were given me, and sometimes attended to the scriptures when read by others. While in this state I attained a slight knowledge of the only true God, who created all things in heaven and earth, and perceived that it

is from him alone we obtain every blessing. I was also persuaded that the demons I worshipped did not create me, nor are they able to save me. I was convinced within myself that I ought to abandon idolatry, and worship the one true God. I therefore embraced christianity in the year 1819, and attended to the instruction imparted by the Rev. Mr. Mead. I was afterwards employed by him as a teacher in the school at Kotnavilly, as well as performing divine service on sabbath, and reading the scriptures to the heathen. While I was thus engaged, I possessed great fear when I reflected on the various ways I displeased God during the time of my ignorance. I was now convinced that the foolish ceremonies and the worshipping of idols were an abhorrence to him, and unless I forsook all those sins and evil doings of mine, heartily repented of them, and learned to know and believe in God the Father, and Jesus Christ, whom he hath sent, I should still be under the wrath of the Almighty. I was confident that I should obtain forgiveness if I went with a firm belief to the Saviour of sinners. I therefore prayed to God that he would enable me, by his Holy Spirit, to walk in his ways, to give me a heart possessing a true and firm belief in that Saviour.

"My labours were not confined to Kotnavilly, but I frequently went to several other places. In 1825, five of my relations died of cholera within a few days. By the mercy of God, and the kind attention of Mr. Mault, I escaped from this dangerous illness, and in a few days was recovered. I now received much comfort and energy, and was soon able to go about as usual. I was then ordered

to Trevandrum, where, and in several other places, I laboured in the work of the Lord; during this time, also, I was never deprived wholly from receiving religious instruction, but now and then had the privilege of enjoying the valuable blessing when I went with my reports. About this time some passages of the holy scriptures would often occur to my mind, and I was assured, by the words of our Saviour, that impenitent sinners cannot escape eternal punishment. I then felt myself to be the greatest of sinners, and that remission of sins could only be obtained by Jesus Christ, who saves from the power of Satan, and from eternal ruin. It is through him alone sinners can obtain righteousness and holiness; and in order to procure these inestimable blessings, he suffered and died, the just for the unjust, to bring us to God. Under such reflections I prayed God to look upon me in mercy, and to forgive me my sins, for the sake of the precious blood of his dear Son Jesus Christ; to grant me his Holy Spirit, that I might be made a new creature. In 1828, it was the will of the Lord to raise me up a new congregation at Senteraiilly, where I laboured for some time. I am fully persuaded that the pleasing success I have hitherto met with in my labours, is not through any of my weak exertions, but is solely caused by the blessing of God; that it is by his grace his cause flourishes, and I pray God that he would enable me, by his Holy Spirit, to be more and more useful."

Paul Walter, Venning's reader, says,—

"I was born at Etambally, district of Nanjanadoo, in the year 1800. I, as well as my parents, were worshippers of idols, namely, Sheven, Vishnoo, Brummah, and Supramanien, and the evil spirits

connected with them, namely, Oochnemagaly, Patheracally, and Mootoomaly; we worshipped also departed spirits. Our sacrifices consisted of goats, pigs, fowls, cocoa-nuts, plantains, flowers, and incense. At the time of offering these oblations we used to fall down and prostrate ourselves before them; from this act we rose under the persuasion that the evil spirit had taken possession of us, and then we used to reel about as those who were deranged. At such seasons, many diabolical deeds we performed, which were fast leading us to eternal destruction. We never had the least sense or fear that the result of these offences would plunge us into hell fire; but we were still active in the love and performance of them, and delighted in these exercises. By the perusal of the shasters we were well informed of the conduct of the gods we worshipped. Their history consists of the most disgraceful passions and vices imaginable, such as war, strife, pride, malice, revenge, falsehood, whoredom, theft, &c., and we took it for granted, that if we were to commit the like heinous crimes, we could not be under the displeasure of our gods, and, accordingly, we followed their example without the least fear or remorse.

"While we were in this way pursuing the paths of destruction, the Rev. Mr. Ringletaube arrived in South Travancore, and preached the gospel, and five or six chapels and schools were erected, where the people attended to instruction and divine worship. A chapel and a school-room being erected in the village where I resided, named Etambally, several embraced the truth, and a congregation was formed. As I had been taught in a heathen school, I thought that insufficient, and seeing that

a charity-school was established in my native place, I lost no time in repairing to it. Here I not only received useful knowledge, but also christian instruction. The teacher also supplied me with the gospel of Matthew, which I took home, and daily read to my parents and relations. Looking at them, I one day addressed them thus :—' O, my father, I read in this gospel that all mankind are sinners, and, in order to save them, God sent his only-begotten Son to be the Saviour of sinners. This Saviour, out of his infinite love to perishing man, became incarnate, bore the Divine vengeance due to us for sin, suffered, shed his precious blood, and died; that he rose again and ascended into heaven, and sitteth on the right hand of God, and thence he sends his Holy Spirit to influence the hearts of his people, to convert them, and bring them to God. Shall we not also come to a conclusion, that it is folly to trust and worship devils? May we, then, receive the loving and true Saviour of sinners, be instructed in his holy gospel, and walk in the true way; then we may be confident that we shall indeed be saved from sin and eternal death!' From the day I thus addressed them, and discovered the state of my mind, I put away heathenish practice, and attended worship on sabbaths, and religious instruction. I was at this time fifteen years of age. A short time after, my parents, seeing I was earnest in attending christian instruction, became convinced of their error likewise, and my father made this remark in the family :—' How shall we escape eternal damnation, who have once heard of a true and saving way, if we do not repent, and seek the salvation of our Saviour? Come, then, we shall also be taught in

the way of salvation, for it will be of great advantage to our souls." They afterwards attended worship on sabbaths, received instruction, and embraced christianity. While I and my parents were thus become the worshippers of the one eternal and true God, who is holy, wise, just, and merciful, we not only abolished the images, the representatives of the vicious gods and evil spirits, which were adored in the time of our ignorance, but also destroyed them, their altars, and their houses. The truths which we derived from the pure gospel were also imparted to our relations, four families, consisting of twelve persons; these, by the grace of God, embraced the true religion, and are enabled to this day to stand stedfast in their calling. Mr. Ringletaube, hearing of our walk and conversation, inquired the more minutely into our conduct, and, being satisfied, baptized me, my parents, my sister, brother, and uncle.

"On my being examined by him in my reading and writing, he placed me as a monitor for six months in Etambally school. Afterwards, the school-master became a reader, and I was employed in his place. A few years after, Mr. Ringletaube left the mission in charge of the late Vadamanikom, catechist of Malaudy, and returned to Europe, from whence it pleased the Lord to send us another pastor in 1817. On his arrival I was employed as a reader in the congregation of Etambally, to read the scriptures, catechise, and conduct divine service. The number of persons who attended in this place was then from fifty to sixty. In the year 1826 I was sent to labour at a village called Tittevilly. As the Lord was pleased gradually to enlighten my understanding, I was

strengthened to go on in my work in a strange village, so that, within a year, God blessed my labours, and added to the congregation two heathen and one Roman catholic, with their families. It pleased the Lord to bless my labours in other villages also, and at the end of six months a new congregation was raised at Saynamvilly, where I now labour with great encouragement."

In South Travancore, where the progress of the gospel had, for some time, been both more rapid and more extensive than at any other of the Society's stations in the peninsula, the spirit of persecution has recently manifested itself with extraordinary violence; but, though much alarm has been excited, and, on the part of some of the native christians, no small measure of suffering endured, and notwithstanding many, yielding to intimidation, have withdrawn themselves from the means of grace and instruction, yet there is reason to hope, that the cause of christianity will be eventually a gainer, as, indeed, it usually is, when recourse is had to such means to counteract its influence, or retard its triumphs. The opposition to the truth commenced in threatening language, and afterwards proceeded to overt acts of personal assault, annoyance, and public outrage. Some of the schools were interrupted; the books torn and cast into the streets; two of the chapels were set on fire, and one of them destroyed; menaces were used to deter the native christians from attending public worship; the men were seized on the sabbath, and compelled to labour on that day; the women were insulted, and beaten in the bazaars; alarm and terror spread in every direction, and many retired to the mountains for safety; but even

this avenue of escape from the fury of their persecutors was closed up, by cutting off the communication between the high road and the mountains. Among the christians seized at one of the abovementioned places, was the schoolmaster, and the principal man of the village, who had recently embraced christianity. The house of the schoolmaster they first plundered, and then burnt. The house of another respectable native, whom, with others, they had falsely charged with murder, they broke open, robbed, and (he himself being absent) seized his three sons; in short, the outrages of the infuriated men became so alarming and intolerable,* as to render it absolutely necessary to apply for military aid, which was the means of checking for the time, though not of preventing, the further violence of the assailants. Several of those who had been seized were, on false accusations, imprisoned for many months, and afterwards flogged, and led through the public streets, as objects of contempt and scorn. Unprotected as these native christians were, every enemy of their religion seemed to take a cruel advantage of their defenceless state, to insult and abuse them: the pagan idolater, the mohammedan, and the papist, as though united together by a common principle, and instigated by a kindred spirit, seemed equally to exult in the violent and unprovoked aggressions to which they were exposed; and such was the infatuation to which the indulgence of the spirit of persecution at length led, that these peaceable and

* The persecutors, in one of the villages, after seizing the men, and insulting the women, cruelly cut off the ear of a female upwards of ninety years of age.

inoffensive people were, in some places, absolutely watched and treated by their enemies as so many traitors and rebels. It appears to have been determined, if possible, to root out christianity from the district in which the first assault was made, and, had the persecutors succeeded in this attempt, to stir up the people of other districts to similar proceedings for the like purpose.

The communications, however, show, as already intimated, that, notwithstanding temporary interruption to the work in some places, and the declension of a number of the people, the issue will be very different from that which the persecutors had anticipated. Even during the period of these troubles, which continued for several months, the missionaries were cheered by observing beneficial effects resulting from them at some of the stations, and by witnessing events in others, which, as they showed the reality and strength of religious principle, when brought to the test of persecution, could not but afford them great encouragement. At the time some were withdrawing from the congregations, additions of others, who avowed themselves christians, were here and there made to them. The attendance, too, in some of the congregations, instead of being diminished, was greatly increased. An additional impulse, also, was given to catechetical instruction, the good effects of which soon became evident. The weaker sex, whose opposition had in some districts formed the chief impediment to the introduction of the gospel, were called, during the persecutions, to manifest in a distinguished manner the triumph of christian principles, and afforded the fullest evidence that the truth had not been received by them in vain.

The members of the congregations in the western division of the mission, where the persecution chiefly raged, continued to assemble to the number of eight hundred to one thousand; while the native readers, who, during a considerable period, could not, in the discharge of their duties, often appear in public, displayed the most commendable zeal and prudence; "ceasing not to teach and to preach in the name of the Lord Jesus," to the people privately in their houses, or as favourable opportunities occurred, in public, although exposed to much contempt; and it is pleasing to add, that their labours, during this period, were, apparently, not without genuine spiritual results. In the district where these troubles chiefly prevailed, most of the people had been very recently brought under christian instruction. The more intelligent of them appear to know, that christianity will repay them for all their sufferings, and they even express their determination to use all their influence in imparting the truth to others.

In a letter, written by the Rev. Mr. Buyers, shortly after his arrival in Bengal, and dated Calcutta, October 27, 1831, he observes, "The openings here for preaching the gospel, exceed my most sanguine expectations. As Mr. Christie was about to distribute a number of Bengalee tracts, the rest of the people pressed around him with such importunity, that he was obliged to ascend the small pulpit, before he could succeed in giving them to those who seemed most likely to be benefited. To behold such an eager scrambling for the word of life, and the manifest disappointment of those who could not obtain a book, was to me a

cheering sight in this pagan land. This desire to hear the gospel, and to obtain books, we do not indeed regard as a real thirst for spiritual knowledge; though, in some instances, it may be; yet, we rejoice in it, and hail it as the harbinger of glorious things for India. The temple of God has not yet been erected in this part of the world; but the mighty fabric of Hindooism is tottering; and many, even of its greatest votaries, anticipate its fall.

"Among the natives a class has sprung up, some of whom are brahmins, who openly avow their opposition to idolatry; and publish several weekly newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these, a paper, the editor of which is a brahmin of high caste, I give you the following extracts. He thus writes:—

"'A person that is at all conversant with the state of affairs in Calcutta, must be aware that there are five parties among the Hindoos; the first is composed of a people that are sincerely orthodox, and blindly led by an enthusiastic madness; the second of those, who, in their closets and bedrooms, indulge in excesses of every sort, and avow themselves to be the enthusiastic advocates of error; the third, of those who appear liberal before Europeans, and orthodox before Hindoos; the fourth, of those whose minds are not in fact shackled by prejudice, but who profess to be Hindoos, by pretending that Hindooism is pure Deism, and not idolatry; and the fifth and last, of those who make a downright avowal of being hostile to the mysteries of Hindooism, and who are now set

about inquiring after truth; that they may be able to impart it to others, when Hindooism is knocked down.'

"In another part of the same paper are the following words, which are certainly stronger than could have been expected from persons exposed to the greatest opposition on account of their sentiments:—

"'If there be any thing under heaven that we look upon with the utmost abhorrence, it is Hindooism. If there be any thing which we regard as the worst instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism. And if there be any thing that we consider as most hurtful to the peace, comfort, and happiness of society, it is Hindooism. And neither insinuation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.'

"Such are the words of men who have been born in families that for ages have subsisted by the popular superstition. These men are not indeed christians, but have abandoned the religion of their fathers, and profess themselves to be inquirers after truth.

"Since writing the above, I have been with the brethren Lacroix and Christie, at another preaching-station, in one of the most popular parts of Calcutta. A great many people were present, and though all heathens, they were as attentive as any christian congregation. Mr. Lacroix preached a sermon, introductory to a course, which he intends to deliver, on the evidences of christianity, and the want of evidence in support of the Hindoo system. I counted upwards of twenty brahmins,

some of whom, I was told, were learned men, or pundits; but no objections were brought forward. After the service, such was the anxiety to obtain tracts, that almost the whole congregation pressed forward, each putting in his claim so urgently, that it was difficult to prevent confusion. When I saw some aged brahmins pressing through the crowd, extending both their hands for tracts, I thought, surely, if the friends of missions, in Britain, could behold such a scene, they would become more fervent in their prayers, and liberal in their contributions, and many of them more willing to devote themselves personally to the work of the Lord among the heathen."

Connected with Calcutta, at some of the places which the missionaries visit, they have had frequent opportunities of addressing assemblies, sometimes consisting of a thousand persons; and, at times, brahmins, soodras, and mohammedans seat themselves together, and often listen with all the attention and decorum of a christian congregation. After the services, numbers have pressed round the missionaries to receive 'the books of heavenly wisdom,' as even brahmins have designated the portions of the scriptures and the tracts which the brethren distributed.

CHAPTER X.

Church Missionary Society.—Sketch of Abdool Messeeh.—Madras.—Pagan Festival.—A Devotee.—A Juggler.—Prevalence of the Cholera.—Its pretended cause.—New Church.—The Convert Vengedasalam.—Baptism of a Brahmin.—Worship of a Demon.—Interesting Conversation with a Boy.—Meerut.—A Fakeer.—Effect of Gospels distributed by the late Mr. Chamberlain.—Piety and Courage of Anund Messeeh.—The Convert Kanya.—Remarkable Death of a little Boy.

THE proceedings of the Church Missionary Society, now to be recorded, like those of other bodies already given, present a combination of light and of shade. Among the most interesting characters thus brought before us, is Abdool Messeeh, who was born at Delhi.

His original name was Shekh Salih. His father was considered a learned man, and gained a livelihood by teaching children. He was the instructor of his son, who made considerable proficiency both in the Persian and Arabic languages.

At the age of twenty-one, he became moonshee to an officer in the East India Company's service, and at this time was so zealous a mussulman, that he induced a Hindoo servant of this gentleman to become a mohammedan. After engaging in a variety of pursuits, he went into the Mahratta country, and enlisted as a trooper in the service of Ibrahim Ali Khan, one of the chieftains of he

Javudpore rajah. Indian soldiers of this description are more like the English yeomanry cavalry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool considered the beginning of God's special favour to him; for while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore rajah. The Scivac Sing, Abdool stated, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the exposure of his head as a spectacle, raised in his bosom a feeling of disgust at the perfidy of mankind. Hitherto he had been a stranger to such treachery, and considering that he was liable to be made an executioner, in circumstances of equal cruelty, he resolved on quitting the army, and earning his bread in some peaceful way, by any labour, however degrading. This determination was acted on, and he supported himself at Luckum by preparing green paint.

At the end of about a year, he went to Cawnpore to visit his father, at that time engaged as tutor in the house of a rich native, who lived in the premises adjoining those of the Rev. H. Martyn. Here he heard of Mr. M.'s preaching to the poor natives, who assembled on the lawn before his house on Sundays, and he determined to go, as he expressed it, to see the sport. Mr. M. was explaining the commandments to the people on his arrival; he was struck with the observations that were made, and considered them as both

reasonable and excellent. He told his father what opinion he had formed, and begged him to procure him some employment at Cawnpore, where he might hear more of these things. This led to an introduction to Mr. Martyn, and to Abdool's being engaged to copy Persian writings. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information he desired, particularly by inquiring of the native christian children the subjects of the lessons they had learned at school; and by this mode, he was enabled to gain some insight into Divine truth.

When Mr. M. had finished his translation of the New Testament into Hindostanee, the book was given to Abdool to bind. This he considered as a fine opportunity, and on improving it, and reading the word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the christian religion, but still concealed his feelings, till Mr. M., being about to leave Cawnpore from ill-health, he could no longer refrain from soliciting advice as to his future conduct, earnestly desiring, at the same time, to be baptized. It was agreed, therefore, that he should accompany Mr. M. to Calcutta, there he was committed to the care of the Rev. D. Brown, without complying with his wish, but this was done five months afterwards, full satisfaction having been given as to his change of heart. On this occasion Mr. Brown wrote to a friend: "On Sunday last I publicly baptized Shekh Salih. It was a most solemn and heart-affecting occasion. Good people of all ranks attended; and, in the evening, I preached on the subject. This has

made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit-Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His christian name is Abdool Messeeh, 'Servant of Christ,' a particular circumstance leading to the selection of that name."

Some of his friends now wished him to go forth straightway as a missionary. To this he respectfully objected, saying, that as he was yet but little acquainted with the contents of the bible as a whole, he should perhaps, in ignorance, assert things not agreeing with the analogy of faith: this most reasonable statement was, however, considered a proof of aversion to labour; and, for a time, he remained in obscurity. At length the friend, whose scholars Abdool had resorted to for instruction at Cawnpore, visited Calcutta, and being able to converse familiarly with him in Hindostanee, could not but be delighted with his good sense and remarkable ingenuousness. By this friend he was again brought into notice, was finally engaged as a catechist, and accompanied the Rev. Daniel Corrie to Agra, with the design of settling in that city. During his journey thither, an incident occurred, which afforded a proof of the influence of Divine grace on the heart of this pious and devoted man. On leaving a place called Danapore, the boat in which Mr. Corrie was pursuing his route, went on a-head, and the boatmen took the liberty of going into the market without permission. Abdool, desirous of keeping up with his friend, said to some christian children who

were with him, "Come, let us take hold of the line, and draw the boat ourselves; which, when the boatmen hear of, they will be ashamed, and come to us." In this way they proceeded about a mile on the bank of the river, till at length they approached a spot where a mohammedan merchant was purchasing wood. On seeing Abdool, he asked one of the children who he was, and was answered, "A christian." When the boat came up, the merchant said, "Pray, sir, wait for your boatmen, and do not take that trouble." "They have behaved very ill," replied Abdool, "and this is the only punishment I can inflict, by endeavouring to shame them." "But for a man of your appearance," rejoined the stranger, "to engage in such servile work is very degrading; and you, no doubt, must feel ashamed in the presence of so many people." "When I was of your religion," said Abdool, "I should indeed have felt ashamed; but I have embraced a religion, whose Author was meek and lowly, and now I rather take pleasure in an employment by which the pride of my heart is humbled." After demanding what faith he now professed, and being told it was the religion of Jesus, the mussulman began to revile him in very coarse language; but Abdool, instead of evincing the slightest resentment, embraced with avidity an opportunity which occurred, of showing his calumniator some civility. Astonished at this conduct, and completely ignorant of the principle from which it resulted, the merchant exclaimed to some persons who had assembled around him, "See how this man has learned to disguise his feelings: I gave him abuse, and he returns civility!" But Abdool coolly replied, "This is not hypocrisy,

but what I have been taught by my new religion. Had you used such language towards me when I was a mussulman, I might probably have fought with you, but now", continued he, taking out his testament, and referring to the fifth chapter of St. Matthew's gospel, " I am taught to pray for my enemies." The merchant was obviously impressed by this, and, after a short conversation, he requested that a copy of the gospel might be placed in his hands.

On his arrival at Agra, Abdool commenced the work of religious instruction with great zeal and diligence; and, as many hundreds of persons had recently flocked to the neighbourhood, in consequence of a scarcity in the Mahratta country, occasioned by a terrible drought, he embraced the opportunity of going among them, distributing pice or halfpence, and inviting them to hear the gospel, and to send their children to him, to learn to read. " At first," it is said, " they received him as an angel of light; but, a report having been spread among them, that he was an Arabian, who wished to carry off their children, the poor natives, for several days, refused to receive the charity which he offered them, or to hear any thing from him." In the course of a week or two, however, they perceived that their suspicions were unfounded, and his public services were attended by hundreds; many of whom, on hearing an exposition of the decalogue, cried out aloud, " These are true words; and the curse of God will fall upon us, if we obey them not." Indeed, the congregations who assembled to hear of " the new way," soon began to increase rapidly, and comprised many respectable persons, both Hindoos and mohammedans.

A school was also opened for the instruction of children; and Abdool was visited every day by persons who came to converse with him on the subject of religion, and, in some instances, appeared deeply affected by the truths which they heard. One evening, in particular, while the native christian children and servants were at worship, a venerable man, who stated that he was ninety years of age, came to his house. During the recitation of the liturgy he knelt down with them; as they proceeded in that service, the tears began to roll down his furrowed cheeks; and toward the end he repeated Amen, fervently, after each petition. When prayers were ended, he went up to Abdool and embraced him; and, on being asked if he knew that he was embracing a christian, he replied in the affirmative, and added, "I have often seen the English at worship, but never understood their language; but your prayers are most excellent, and my soul has been greatly refreshed by them."

The 10th of June, 1813, is noticed in Abdool's journal, as "the day on which the doctrine of Christ witnessed a triumph." "For three weeks past," he says, "a faqueer of the Jogi tribe has come frequently to our morning worship in the school. On Tuesday, the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus, without reserve; and began, of himself, to take off his faqueer's dress. He first took the beads from his neck;—broke the string to which the

charm given him by his goroo was suspended;—and broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said he wished to be instructed in the gospel, and to get some employment. A rupee being given, to procure food for the family, his wife went and bought a spinning-wheel, saying she would spin, and earn a livelihood; and the whole family afterwards ate their dinner with us of their own accord. These are wonders in the history of a Hindoo!"

Two days afterward, a mussulman came to the house, and asked the Jogi if he had really become a christian? He answered, "Yes, and have, just now, been eating beef with Abdool Messeeh." The mohammedan then turned to the Jogi's wife, and inquired if she had embraced the same faith; asking, at the same time, what could have induced her to renounce her former religion for christianity. She replied, that, by the grace of God, she had become a christian; and though she had not yet learned much of the gospel, and being but a rustic, could not dispute with a learned man, like him; yet what she had heard of the doctrine of Christ had brought rest and peace to her soul, and therefore she had embraced it.

In July, 1814, Abdool paid a visit to his relatives at Lucknow, where he was most cordially received, and readily permitted to speak to his fellow-sinners of the only means of escaping the wrath to come. "My approach having been announced," says he, "thirty persons, friends and acquaintances, came out to meet me. Among them, my father, my brother Joseph, and two

brothers-in-law, embraced me, and rejoiced greatly. After arriving at my father's house, I read the ninth chapter of the Acts, and explained it as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected; all of whom heard with attention, and appeared pleased; and my mother and sisters expressed themselves thus: 'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us?' And my father exclaimed, his eyes streaming with tears, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy. Through the gladness thou hast shown me, half my illness is removed; and I am now persuaded that thou wilt restore me to health, and deliver me from the hands of all my enemies.'

"The next morning, all my relations, male and female, having set their several households in order, collected for worship. I read the fourteenth chapter of St. John's gospel, in which is recorded the glad promise of the Holy Spirit's coming. My servant and another person then sang a hymn, with which my parents were much delighted; and friends and neighbours collected in such numbers that there was no room left. After worship, I went, with my brother, in quest of a larger house, which we met with within the precincts of the British resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame, came daily for charity. Those mohammedans who had formerly been my friends came also, for the purpose of disputing with me, and these I answered as the Holy Spirit enabled me." On the 11th of

August, Abdool returned to Agra, accompanied by his father, and five other members of his family, with several other persons; one of whom, an aged Molwee, appeared earnestly desirous to ascertain the way of salvation.

About a week after Abdool's return, the Rev. Mr. Corrie, in consequence of ill health, was under the necessity of quitting Agra, in order to visit England. On this occasion he observes, in his journal, "I committed the congregation to the care of Abdool Messeeh and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own; but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults, about half mohammedans, and the other half hindoos. Of these, one has been expelled; six have apostatised; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations, as readers and catechists."

It was expected that, on the removal of Mr. Corrie, little more could be effected, during his absence, than the preservation of the infant church collected by Abdool's labours; and it seems that only a short time elapsed before the interest began visibly to decline. Abdool, however, continued to bear a faithful testimony to the truth, and, notwithstanding all his discouragements, to watch with unremitting vigilance over the flock committed to his care. He also devoted a considerable share of his time and attention to the bodily diseases of the poor natives, for whom he

prescribed, and to whom he distributed medicines gratuitously. These benevolent exertions, however, were by no means productive of the gratitude which they deserved; as will appear from the following extract of a letter written by an intelligent officer at Agra.

"In the course of the last two months, Abdool cured a hundred people, and many of them very difficult cases: yet not one of them returned to the kuttra (the place of worship) to give thanks to God. Nay, not even one of them thought of thanking the man who had thus been the instrument of Divine goodness. When I tell you that I have reason to believe a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the beginning of May, and still rages with unabated violence. Abdool told me, that, in the course of one day, during the last month, he observed sixteen corpses carried along the narrow street that passes by the kuttra. 'I could not,' he observed, 'see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief!'"

The health of Abdool having been, for a considerable time, in a very infirm state, he visited Calcutta, in the year 1820, at the desire of the committee, and found great benefit from the change of air. In order to improve his residence there to the best advantage, he left the hospitable roof of his friend, Mr. Corrie, who had some time since returned to India, and took up his abode in the midst of the poor; but the place soon becoming too small, a more commodious house was

hired, where from a hundred and fifty to two hundred of the most wretched of the population, comprising the aged, the disabled, and the diseased —poor Portuguese or country-born—belonging to no caste, and having previously found scarcely any one to care for their souls, attended him three times a week. It may be necessary to add, that, in the month of October, in the same year, this excellent native christian received Lutheran ordination.

Having left Calcutta in the beginning of November, Abdool, in working up the Ganges, arrived at a village called Jerret, where he had an interesting interview with one of the natives, who had attained the age of one hundred years. "He had built a mosque, and dug a pond in that village," says Abdool, "and had three sons, and grandsons having children. Supposing me to be a mussulman guide, he approached me with great respect; but on my relating my history from beginning to end, he was much astonished; and his children, with many of the villagers, gathered round me. I asked if he could read, but he replied in the negative. I then said, 'O! sir, I grieve for your state. God has greatly lengthened your days, and has given you all kinds of earthly wealth, in riches and in children; but, alas! you have not yet obtained the knowledge of the true God. It would, perhaps, have been better for you had I not met with you; and yet, if I were not now to tell you the truth, your blood would be upon my head.' Having said thus much, I remained silent. He then said, 'Pray, sir, tell me what I must do. I have done every thing that I have been told by native teachers. I have dug a well, and built a

mosque, and given much in charity. All these external services I have performed; but, from your discourse, I find that these things are all for making a name in the world.' I answered, 'I tell you, in God's name, that now is your twelfth hour; and if you will believe in the Lord Jesus Christ, you shall, without the merit of your own works, beyond all doubt, obtain salvation.' I then read, and began to explain to him the parable of the labourers, who, in the evening, received wages alike; and I endeavoured to make known the divinity and glory of the Redeemer. He then turned to his eldest son, and said, 'What shall I do?' He, hearing this, rose, and, going into the house, told the family; when the younger son came out, and said very angrily to his father, 'Old man! are thy senses gone? Dost thou think of forsaking thy religion, and becoming an infidel, which will ruin us all?' On hearing these words, the aged mussulman said to me, 'I tell you truly, that I have heard what you have read, and understand it, and that I desire, in my heart, to become a christian; but the love of my children will not allow me.' I asked, 'Will your children, also, save you from hell?' and, after shaking off the dust of my feet, I departed from them, and returned to the boat."

Abdool's approach to Agra was, of course, known, and, as it appears, anxiously expected by many. Three stages from the end of his journey, he found about fifteen hindoos and mohammedans, who had come thus far to meet him, and fervently thanked God for his return. At Ferozabad, twenty other persons were waiting for him; and during the last stage, several more met him on the road; so that by the time he reached the

kuttra in Agra, he was attended by great numbers; and several English friends who had, for some time, taken a lively interest in the mission, were also ready to offer him their unfeigned congratulations. "I praised God for his mercies," says Abdool, "and straightway celebrated public worship; the Hindoos and mussulmen joining aloud in the Amen."

Of Abdool's resumption of his labours, Mr. Crowley, who, at that time, superintended the school at Agra, writes as follows:—

"His returning to this too-long neglected station as an ordained minister of the gospel of Christ, will, I hope, be productive of the happiest and most beneficial effects. This, indeed, is already manifest; as many nominal christians, who, I have reason to believe, have never entered a place of worship for many years past, have, since his arrival, become regular attendants on sabbath-days. Blessed be God for this mercy! The church here is now very decently attended, including many persons of the Armenian and Roman catholic persuasions; and, occasionally, a few Hindoos and mussulmen; the latter of whom, I firmly believe, are induced to attend only from a knowledge of Abdool's ordination."

In 1825, bishop Heber, who admitted Abdool Messeeh into the ministry of the established church, says, "He is a very fine old man, with a magnificent grey beard, and of much more gentlemanly manners than any christian native whom I have seen. He is every way fit for holy orders, and is a most sincere christian, quite free, so far as I could observe, from all conceit and enthusiasm. His long eastern dress, his long grey beard, and

his calm resigned countenance, give him already almost the air of an apostle."

The following year he was stationed at Lucknow, and succeeded in disarming opposition, by his wisdom and kindness, while he asserted, without compromise, the peculiar doctrines of revelation. In the beginning of 1827, he became seriously ill, and sent a message to the resident, requesting the favour of a visit. With this wish Mr. Rickets readily complied. To him he made known his desires as to his funeral, and declared that death had no fears for him, because the Saviour had deprived it of its sting. The day before his death he requested his friend to write his will. This being done, he declared to the witnesses, before his brother and relatives then present, in a cheerful manner and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, "Thanks be to God, I have done with this world! and, with regard to my mother," putting his hands in a supplicating posture, "I commend her to God." He then expressed other wishes, and engaged fervently in prayer. In the evening he manifested the same composure; a portion of scripture was read, and a favorite hymn sung. This he had composed but a short time before, and of it the following is a literal translation.

"Beloved Saviour, let not me
In thy kind heart forgotten be!
Of all that deck the field or bower,
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age comes on;
But sin distracts my soul alone:
Beloved Saviour, ler not me
In thy kind heart forgotten be!"

He joined in singing this hymn, and desired it might be sung a second time: but, alas! he could no longer articulate distinctly, and became insensible to every thing around him. He lay, seemingly in perfect ease, till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend—then gently withdrew it—and breathed his last.

A corresponding committee was formed at Madras in 1815. Here the Rev. Mr. Rhenius had an opportunity of witnessing a famous festival of the heathen, at a place called Conjeveram. "Soon after breakfast," says he, "the morning procession was announced, and we met an immense concourse of people. The head brahmin, having put a garland of flowers round my neck, requested me to go before the idol, to the pagoda where it was to be deposited. I accordingly proceeded about half a mile, through a crowd of persons, among whom it was necessary to make way for me. Astonishing was the sight of the throng; the broad street being completely filled, and the house-tops on each side occupied by a great number of persons, all anxiously waiting for the procession, conducted by the 'holy brahmins,' two of whom were standing on the vehicle, with fly-drivers in their hands, waving them incessantly, to guard the idol either against the insects, or the dust, or the hot wind.

"I was seated in the hall of the pagoda, when the procession approached at a slow pace. And oh, what zeal was manifested by the throng to obtain a sight of their god! Some were clapping their hands toward him, others lifting them up in silent adoration; some falling prostrate before

this imaginary deity, others, with anxiety depicted on their faces, watching for the first and best opportunity of paying the tribute of their devotion! Surely their eyes are closed, that they cannot see, and their hearts, that they cannot understand! On these occasions, indeed, it seems as if the very air were infected with the effusions of the evil spirit, who doubtless takes a malignant delight in seeing men thus degrade themselves.

"At last the idol arrived, passed by me, and was placed in the inner part of the temple. The eyes of the populace followed it, accompanied by loud rejoicings. The brahmins then ascended the vehicle, in order to receive a touch of the golden crown which the idol wore; and which the chief brahmin, I believe, placed for a few seconds upon the head of each of his brethren. I then left the pagoda, and went home.

"When the evening procession was announced, after dinner, our attention was excited by two tall and stout figures, in the midst of the crowd, painted and in masks. These were representations of a man and woman, made of paper, with awkward faces, arms, and bodies, and carried by persons concealed within them. The figures, which were about ten feet high, danced, and made the most antic gestures. A boy also had on a mask resembling the head of a lion, and danced about among the dancing girls.

"Arriving at the pagoda, we seated ourselves in the hall, and awaited the procession, which soon arrived, with the customary shoutings. The idol having been fixed in his place, a number of brahmins, seated in rows opposite to us, received some refreshment; and four or five of the dancing girls

were selected to dance before us, which they did, with gestures which would have been considered shameful even in a theatre in Europe.

" Retiring home about midnight, I assembled our people, and concluded the day with supplications to the living God, for ourselves and all around us. I then retired to bed, rejoicing in the opportunity which I had enjoyed of making known the gospel to the heathen, and of mourning over their darkness and folly."

The following day, Mr. Rhenius, in walking out, met with a person walking on spikes, and holding in his hand a thick iron staff, with which he occasionally beat himself on the back. On being addressed, he threw off his painful shoes, which were taken up by his wife ; and being questioned as to the cause of his inflicting such torments upon himself, he candidly confessed that he did it merely to obtain a living.

On one occasion, a wretched devotee called, who had his mouth locked up, by an iron wire drawn through his cheeks, and passing through his mouth ; a small chain was hanging out of his mouth, fastened to the wire within, at the end of which hung a small box of brass ; upon one of his shoulders he had two heavy links of an iron chain, and his face was smeared all over with ashes. He had evidently taken leave, for the present, of all earthly enjoyments, as he could not even smile, or move his mouth in any considerable degree, without pain. On inquiring the reason for this strange dealing with himself, he said that he had been afflicted with an obstinate dysentery, which no medicines would remove : he then applied to a gooroo, who advised him to make a vow ; according

to which he chained his mouth in the above manner, which he has to endure until he has procured, from the charity of others, one hundred and fifty such heavy links of iron as those which he carried, in order to form a chain, with which to draw the idol's car. Each link is about six inches long, and proportionably thick: of these he had collected one hundred, which he had made with the money he had gathered from the people. Since he has done so, he says, his sickness has disappeared. He was a young man of about twenty-one years of age, and could not read. "I made the plan of salvation known to him," says one of the missionaries, "but I nearly despair of such people, as they will naturally oppose every idea which will make them think they have suffered so many things in vain."

Of another deluded creature, Mr. Rhenius gives the following account:—"As soon as he saw us, he began his antics, which were so disgusting that we would have left him immediately, but were desirous of seeing what the end would be. He distorted his body in such a shocking manner, and assumed such unnatural forms and voices, that words are inadequate to convey an accurate idea of his appearance; and all this was set off by the various colours with which he was besmeared. At last, to crown his folly, he took a rope made of rags, and tied it round his body. He then dipped the end of it in the oil of a lamp which was before him, and, having kindled it, he held it near his face, and looked at it earnestly for some time, as if going to fight with it. Then rubbing his tongue over with the burning oil, he tore the flaming torch with his teeth, and chewed the pieces!

"I, at first, stood motionless, silently meditating on the fallen condition of man; but, at length, being unable to bear the sight any longer, I stopped him, and asked, 'Who are you, and why do you act thus?' He lifted up his eyes and hands to heaven, and replied, 'It is the will of God!' 'No,' said I, 'not of God, but of the devil.' Then, turning to the brahmins who surrounded us, I asked how they could suffer such creatures in their company and in their pagodas, if they pretended to any holiness; and whether this were a sign of virtue or depravity. They stood amazed; and the poor man himself said, 'I do it for the sake of a livelihood.'"

In order to illustrate "the miserable resources of the natives of India in seasons of extremity," the corresponding committee of Madras, in their report of the state of the mission in 1818, advert to two signal judgments with which that city and its environs had been recently visited:—

"That fatal disease, (the cholera spasmodica,) which commenced the preceding year in Calcutta, and passing from thence into the upper province of Bengal, extended its desolating ravages through some of the fairest portions of Hindoostan, descending downwards through the Deccan, manifested itself, at length, in Madras. The calamity, for a short time, threatened the severest consequences to this place; but the humane vigilance of the government, and the exertions of the European inhabitants generally, favoured by a merciful and gracious Providence, mitigated its effects; and it finally subsided, leaving fewer victims than might have been expected, from the nature of the disease, the extent of its ravages elsewhere, and the crowded

population of the Black Town of Madras and the adjacent villages.

"During the prevalence of this disorder, the idolatrous ceremonies of the Hindoos, intended to propitiate the deity presiding over this species of disease, were, as might be expected, universal and unceasing; and the most preposterous impositions were practised on the deluded multitudes. An idol, called Yagatha Ummah, which had been locked up, by public authority, for the last forty years, on account of some serious dissentions which had occurred at the celebration of one of her festivals, between the right and left hand castes, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were also exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed every where, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of application to heaven which the infatuated people could offer."—It appears, indeed, from the statement of an individual then residing in Madras, that an idiot boy was actually sacrificed to one of the idols, on this truly distressing occasion.

"Very different," say the corresponding committee, "were the proceedings at the mission-house. There too the visitation, heightened as it was by the occurrence of a tremendous storm, which, in the course of a few hours, dispersed, wrecked, or sunk, every vessel in the roads, and

rendered the settlement a scene of desolation, with the loss of many lives, both at sea and on shore, was deeply felt and religiously acknowledged. A solemn service of humiliation, to which all persons were invited freely, was established every Thursday, when prayers and supplications were offered for themselves and the people before the Lord of hosts. A small tract, entitled 'The Warning,' was composed for the occasion, and circulated as widely as possible. Of the heathen, very few were attracted to this interesting assembly; but the eye of the Lord, we may hope, was upon it; and the missionaries were much gratified by the general fervent spirit which pervaded the meetings, and the good impressions which seemed to survive them in the congregation. It is pleasing to add, that only one casualty happened within the mission from the epidemic, namely, the death of a catechist's wife.

Mr. Rhenius, in speaking of the epidemic, says that a brahmin gave him the following account of their views of the cause of that dreadful malady:—

"In ancient times, Mariamma, an evil goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired, and, on her soliciting for power to destroy men, he granted her request. From that time she has gone about inflicting death by means of the cholera morbus. Sometimes, indeed, she seems to repent of her cruelty, and, retiring to a mountain, remains there inactive for ten or twelve years; but she then breaks forth with new fury upon mankind."

The same person, in speaking of the means of securing themselves against the attacks of this

sanguinary goddess, observed, "When the semi-gods perceived the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and asking, 'Why did you give such power to her?' Siva replied, 'She made so great a penance, that I was obliged to grant her request; but, in order that there may be a deliverance from, and a defence against her power, I give you here a muntra, or prayer, which will secure any person who repeats it!"

Mr. Rhenius observes, that the leaves of a certain tree are supposed to be very agreeable to Mariamma, and powerful enough to prevent her attacks. The people, therefore, thread them on a string, which they tie across the street, particularly at the entrance of their houses, where they also place some oblations.

In the month of June, 1819, the missionaries had the pleasure of laying the foundation of a new mission church, within the limits of the premises recently purchased for them by the society, as being much pleasanter and more salubrious than those which they had previously occupied. On this interesting occasion, the Rev. Mr. Thompson thus expresses his feelings:—"The 30th of June was, indeed, a great and happy day to us. Several friends assembled with us at the mission-house, with major D'Havilland and his family, the superintending engineer, who is *ex officio* the architect. From thence we proceeded to the long-desired spot. There we found our Tamul congregation, ranged opposite to the place where the missionaries and myself were to stand, with a considerable number of natives and others all around us, and spectators

on the tops of the adjoining houses. The service began with the hundred and seventeenth psalm, in Tamul; then followed a prayer, in English, by myself. Mr. Rhenius addressed the people, consisting chiefly of his own congregation, in Tamul, and then laid the stone. Having happily had it suggested to him, by a gentleman present, to explain this part of the ceremony, to prevent any erroneous notion among the heathen spectators of any such thing in it as their own superstitious practices, he again addressed them. A doxology was then sung, in Tamul, in which hallelujah sounded out, very distinctly and affectingly; and, after Mr. Rhenius had offered up a prayer, in Tamul, we concluded with the apostolic benediction, in English and Tamul alternately; Mr. Rhenius following me sentence by sentence, so as to end both together; the effect of which was very solemn and impressive. The people were all very attentive; and their expressions of satisfaction, as they were dispersing, were highly gratifying. It was, on the whole, I suppose, one of the most interesting ceremonies of the kind ever witnessed in Madras."

The circumstances under which one of the heathen converts was baptized, in the year 1822, were peculiarly interesting, and have been thus narrated by Mr. Barenbruck:—

"Vengedasalam, a candidate for baptism, was severely tried. His wife had, some time before, removed into the country, to her relations; and on hearing that her husband was preparing for baptism, she refused to return. Several of his relatives, who lived with him, now withdrew from his abode, and others threatened him; but some

advised him to go and fetch his wife first, and then to be baptized. When he informed me of his affliction, I directed him to commit himself to Christ, and exhorted him to be much in prayer, looking upward for strength and support. As he was now sufficiently instructed to give an account of his faith, and make an open confession of the doctrine which he believed, I proposed to receive him the next Sunday into the church of Christ, if it were agreeable to his wishes. He complied with this, chose his name, and acquainted me with his sponsors.

"The next morning, poor Vengedasalam came to my room in great anxiety. He could not bear the thought of separating from his wife; nor did he think that he should be able to endure the reproach of his relations for Christ. He said that he would go and fetch his wife and child, and then, on his return, receive baptism. I foresaw that, if he went, he would assuredly be prevented by his relatives from returning, and that they would succeed in their mischievous plans. After praying with him, I told him to be on his guard, and not to go a step without the Lord. I encouraged him to look to Christ for strength, because he says plainly, 'Whosoever loveth father or mother, or wife or children, more than me, is not worthy of me.' 'Consider this,' I said, 'and enter not into temptation. I know that your trial is severe, and I feel for you; but, remember, there is a God, who will take you up when your friends and relatives forsake you. He will not leave nor forsake you; no, not even in death, nor in the day of judgment. He is able, if it be good for you, and you can put your trust in him, to restore to you

your wife, even though she were kept under the most suspicious eye of your enemies. Remember, that whosoever giveth his life for the Lord, shall preserve it; but he who doth not entrust the Lord with it, shall lose it: so, consider, it will be with your wife. The case is such that it must be left to you only—you must come to a determination; but do not determine without prayer.' He took leave of me, to go and fetch his wife to town, promising to return after three weeks; and I looked to the Lord, the only help in time of anxiety, and sought his grace to support him, and inspire him with perfect resignation.

"In the afternoon, Vengedasalam came to my apartment, quite composed, and with joy in his countenance. 'The Lord,' said he, 'has given me grace, so that I cannot transgress against those words which you mentioned. I must love Christ more than my wife and friends. I will commend all things to God, and trust in him, believing that he will take care of me. I sincerely wish, in the name of the Lord, to be baptized to-morrow.'

"The next morning was the sabbath, and many heathens were present at the Tamul sermon. Vengedasalam was received into the church of Christ by baptism, and took the name of Cornelius, which he chose from the subject of my first Tamul sermon. After divine service, he came to my room, thankful, as he expressed himself, for the mercies of God.

"The same evening, Cornelius was summoned before the head-man of his caste, who had formerly treated him with great kindness. When he went with the catechist, he was asked, why he had acted so foolishly as to embrace the christian

religion. He replied, 'I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ.' 'That,' said the head-man, 'is your misled mind, which makes you think thus. By how can you know that it is the word of the true God?' 'Permit me to say,' rejoined Cornelius, 'that honey is sweet, but its sweetness is known by him only who has tasted it. A man having no taste, cannot, by any description, form a conception of the sweetness of honey. Read but our true vedam, and, if you seek earnestly the salvation of your soul, you will then know that it is the word of the true God.'"

On the 1st of January, 1823, a brahmin was publicly baptized, by the name of John, after making a suitable address to the congregation, and breaking the sacred brahminical cord, with which, it has been justly observed, Satan binds these deluded priests to his service. And about three weeks afterwards, six heathen women were admitted into the church by the same solemn rite. Of one of these, an aged female, Mr. Ridsdale observes, "I had, one day, a most interesting conversation with her. I asked what had induced her to think of changing her religion. She replied, 'Before, I worshipped plenty of idols, but what good? I went to the church to receive alms, and heard the catechist preach; then, after he had done, Padre Hough asked us questions, and, among others, if we knew that we were all sinners. I went home, and thought, What this? Then the light begin to come into my mind, and I feel myself a great sinner. Then I tell my son and daughter that I like to be a christian. They laugh

at me, but I not mind. I feel very great love to Jesus Christ, and I think upon him always.' On my asking why she wished to be baptized, she replied, 'That I may come to Christ, and get pardon and salvation.' Fearing that she might entertain erroneous views of the ordinance, I asked her if she thought that the baptismal water could pardon and save her. But she answered, with great energy and expressive oriental gesture, 'O, no! water can do nothing. Only Christ can save me.' I asked her, whither she expected to go after death. She replied, 'To God.' 'But,' said I, 'when you die, they will put your body into the ground; how, then, can you go to God?' She said, 'My soul will go to God.' And, on my asking how she knew she had a soul, she observed, 'I see, and think, and do many things, which my body could not do of itself: if my soul was gone, then my body would be quiet.'

"The case of this poor Hindoo woman, who is about seventy years of age, and her hair as white as wool, is, I trust, a practical comment on that beautiful passage of holy writ, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?'"

In addition to the public ministrations of the Rev. Messrs. Barenbruck and Ridsdale, great attention appears to have been paid to the great work of translating and publishing a variety of useful books in the Tamul language; and the following anecdote, as connected with this department of the mission, is too interesting to be withheld.

"A little while ago," says Mr. Ridsdale, "an old chariot, belonging to a pagoda near our

premises, was sold, and from a part of one of the wheels we made the platten of a new printing-press. This suggested to me the idea of turning Satan's weapons against himself; and, accordingly, with this piece of wood, which had been for years employed in his service, we struck off a thousand copies of that beautiful portion of holy scripture, the fortieth chapter of Isaiah's prophecy, in the form of a tract. May these little messengers of heavenly wisdom contribute to sap the foundations of idolatry, and to dissipate the shades of heathen superstition!"

The great enemy of man not only defiles the minds and manners of the heathen, but draws them into the worship of himself. This will appear from the following fact. While Mr. Rhenius was catechizing in one of the Tamul schools, he was informed that a schoolmaster, who, three days before, asked leave of absence, was in the neighbourhood, close by the school, and, to use the phrase of the natives, "playing the devil." Mr. R. having sent for him, and been told he could not come, went over to the place where he was, and found him in front of an idolatrous place of worship, and in the midst of a concourse of people, sitting, nearly naked, and besmeared all over with red, yellow, and white colours, and cow dung. Before him was placed a censer, with incense burning, over the perfume of which he held his head, in order to become inspired, or rather intoxicated, while three or four musicians played to aid him in so doing.

As soon as he saw Mr. R., he rose, approached him, and made his salâm. Mr. R. expressed his astonishment and concern to find him there, and in such a shocking condition, and told him, that he,

who had sufficient knowledge of the wickedness of these things, and yet practised them, would receive greater punishment than others. He excused himself by the plea of custom, and said he had been persuaded by the people not to go to the village in the south, for which absence had been asked, but to transact this business. Meanwhile, the musicians had become quiet; and as the people listened attentively to the conversation, Mr. R. exhorted them to repent, and turn from the delusions of the devil, whom they thus willingly served.

The idol, on such occasions, is a simple heap of clay, in a pyramidical form, which is painted white, and ornamented with various figures, in other colours. In some places it is three, in others five, and in others about seven feet high. They worship in it a demon, and different castes give it names of different devils. This demon, they imagine, causes sickness and other evils, as well as health and prosperity; and they worship it in order that it may remove the one and give the other.

To gratify it the more, they make, perhaps every two months, a feast, for which the people bring offerings of rice, &c., which they boil and eat on the spot. At such times, one of the persons more particularly interested in the favour of the demon, devotes himself to be possessed by it, for which purpose he proceeds as the schoolmaster did; and while thus preparing himself, the demon, it is supposed, enters the devotee, who then begins to dance and make various frantic gestures; utters different sentiments, expressing his gratification at their offerings and devotion; and promises them protection and happiness. Sometimes he makes known his wishes by peculiar signs: by

putting his hands to the sides of his head, so that they stand forth like horns, he signifies to the people that he wishes to have a goat sacrificed to him, which sign they no sooner observe than they bring the goat, and sacrifice it with shouting and worship; or he beats his sides with his elbows, as a cock does with its wings, by which they understand that he wants a cock as an offering, which they immediately bring him. The demon expresses himself highly delighted with such offerings, and repeats his promises of protection and prosperity. Such feasts last sometimes two or three days, and are always accompanied with much music and shouting.

The schoolmaster was, of course, dismissed from his office.

One of the seminarists, a boy of thirteen or fourteen years of age, was suddenly attacked by disease, when an interesting conversation took place between him and the missionary. "You seem composed; does this arise from solid peace in your heart?" "Yes." "Now, tell me, what is the kind of peace which you feel?" "The peace of God." "How did you come to possess this peace?" "By believing in Jesus Christ." "When did you begin to know Christ?" "After my admission into this institution." "In what particular manner did you come to this precious knowledge?" "By reading the word of God." "Did any particular passage strike you?" "Yes." "What was it?" "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

The corresponding committee at Calcutta, first employed two native christians at Meerut, to read

the scriptures and superintend schools; but, in 1815, the Rev. H. Fisher arrived as chaplain of the military department, who has since been active in promoting the spiritual welfare of the heathen around him. He has been instrumental in bringing several natives to the knowledge of the truth, and of collecting a small church and congregation, to which he statedly preaches once on the sabbath, in Hindoostanee. Several schools have been established in the vicinity, under the superintendence and instruction of native christians.

Alluding to a conversation which Mr. F. had with the native christians, according to his usual practice on the sabbath, he says:—"Last Sunday we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen as they returned with me from Hurdwar. A fakeer was observed, by the road side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims round him, all on their way from the holy Ghaut, who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the fakeer fastened two strong ropes, having at the lower end of each a stuffed noose, into which he introduced his feet; and thus being suspended with his head

downward over the fire, a third rope, at a distance toward the end of the branch, was fixed, by which he succeeded, with one hand, to set himself in a swinging motion, backward and forward, through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand he counted a string of beads a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise, for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means, he says, he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright, and swings, in a circular motion, round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighed heavily. At length, Anund turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection, as well as of gratitude to God, 'Ah, my brother! my brother! such devils once were we! but now, and he lifted up his eyes to heaven, and elevated his whole person, Jesus! Jesus! my God! my Saviour!' It was very affecting."

Mr. Fisher wrote, at the close of 1826:—"Our missionary establishment, this year, affords not

much to communicate. My own more immediate personal occupations are extensive and laborious. The church, the hospital, and other occasional duties, entirely engage a chaplain's time in a place like this, and a faithful helper would be a blessing. Behadur Messeeh, as usual, resides on my compound: I think him sincere, faithful, and diligent. He still acts as my clerk among my native flock, and teaches the different catechumens. One of these men is in a very interesting state; and I trust, ere long, that I shall have it in my power to communicate his story, when his name shall be enrolled among the other converts. The converted Naik, Matthew Purrub Dheen, is still also with us, a steady, pious, and consistent christian. The young professor, Jacob Joypal, has absented himself, and we know nothing of him. Mooneef, too, is said to have returned to his brother, and, of course, to his former profession, though I have no particulars."

On a visit of Anund Messeeh to Delhi, he heard that a number of strangers from several villages to the west had assembled together, nobody knew why, near the imperial city; and were busily employed in friendly conversation, and in reading some books in their possession, which had induced them to renounce their caste, to bind themselves to love and associate with one another, and to lead a strict and holy life. He, therefore, instantly set off for their place of rendezvous, and found about five hundred people, men, women, and children, seated under the shade of the trees, and employed in reading and conversation. On accosting an elderly man, the following conversation passed.

" Pray, who are all these people, and whence

come they?" "We are poor and lowly, and we read and love this book." "What is that book?" "The book of God." "Let me look at it if you please." On opening it, Anund saw it was the gospel of our Lord, in Hindostanee, many copies of which seemed to be possessed by the party: some were printed, others written by themselves from the printed ones. Anund pointed to the name of Jesus, and asked, "Who is that?" "That is God! he gave us this book." "Where did you obtain it?" "An angel from heaven gave it to us at Hurdwar fair." "An angel?" "Yes, to us he was God's angel: but he was a man, a learned pundit." The written copies we wrote ourselves, having no other means of obtaining more of this blessed word." "These books," said Anund, "teach the religion of the European sahibs. It is their book, and they printed it in our language for our use." "O, no!" replied the stranger, "that cannot be, for they eat flesh." "Jesus Christ," said Anund, "teaches, that it does not signify what a man eats or drinks. Eating is nothing before God. 'Not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth the man:' for vile things come forth from the heart. 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, and these are the things that defile.'" "That is true: but how can it be the European book, when we believe that it is God's gift to us? He sent it to us at Hurdwar." "God sent it long ago to the sahibs, and they sent it to us."

These testaments, it appears, were circulated at Hurdwar, it is believed by Mr. Chamberlain,

five or six years before, and fell into the hands of several persons residing in different but neighbouring villages. A public reader seems to have been selected in each of them; great interest was excited; they determined to separate from the rest of the Hindoos, and to establish a party of their own choice; and, as their numbers daily and rapidly increased, the idea was at last suggested of convoking a public meeting of all their congenial associates, to ascertain how many accepted this new doctrine. The large grove of trees near Delhi seemed a convenient spot; and this interesting group was assembled for this very purpose, when Anund's visit took place. He afterwards visited them at their respective villages, and his instructions were most gratefully received.

The piety and courage of Anund Messeeh are alike remarkable. Knowing that the three sons, and the son-in-law of Mr. Fisher, were with their respective regiments at Bhurtpore, from regard to them and their family, it is believed, he yielded to the anxiety he felt to be near them, and though he was no soldier, to share their perils.

On his way he went to Brindabon, the head-quarters of superstitious brahmins and sacred monkeys; and arrived at a time when the whole body of the priesthood were engaged in the noisy and disgusting exercise of their Poojah to Bolodeb, entreating, in consequence of rich promises and presents from Bhurtpore, his omnipotent interference to establish and set up on high the throne and dominion of Doorjun Saul, the usurper, and to prostrate and destroy every effort against him, by whomsoever made. They loaded the idol with flowers, and incense, and flatteries, and ghee,

and rice, declaring how fully they depended upon him, and how surely all his shrines and his servants would be enriched by prospering the rebellious prince, and confounding the christians.

Anund was acquainted with several of them, and entered into conversation with them as to their employment. He asked how it was that their natural sense did not show them the folly of trusting to a worthless block, an image, with hands and feet which could not move, and a head that could not think or know! Among many things, he said, "Were there no other cause for your believing me, when I say ye are mad, save this—you are all trusting in what cannot possibly help you, while the christians trust in the one eternal God, the Lord Jesus Christ, the everlasting Saviour, to bless their cause—this, this only is enough! They are mighty soldiers in battle, and very wise; but their greatest strength is God, and their Counsellor is God: his name is Jehovah: his name is Jesus Christ!" The priests were enraged, but treated him only with contempt: they told him that he was a Feringee, and spoke what he wished; but that their leading priest had assured them, so long as Bolodeb sat on the Bhurtpore throne, Bhurtpore could never fall. Lake Sahib conquered other places, but here he was beaten. "Well," said Anund, "time will show whether Bolodeb or Jesus be God: I shall come again, when the fort has fallen. Do you pray to Bolodeb, while I go and pray to Jesus Christ." Anund stayed at Bhurtpore, and was a spectator during the siege, and at the storm. He was the first who communicated to Mr. Fisher's son-in-law the glad intelligence of the safety of

two of his sons, both of whom had mounted the breach with the fifty-ninth regiment of foot. "I saw them with my own eyes," said he, "on the top of the rampart; and afterward in the town, when the fight was done, and where the streets were running with blood, quite safe, quite well: God is merciful, and heard my prayers for Christ's sake. I was near the trench, and I prayed all the time! I remembered the words of David: 'A thousand shall fall at thy right hand, and ten thousand at thy left; but it shall not come nigh thee.'"

Anund returned to Brindabon. "And now," said he, addressing his Hindoo acquaintance, "what do you think?" They looked ashamed and confounded, and were enraged with their idol, told him he was a deceiver, beat him with their hands and with sticks, and reviled him with the most disgusting and gross abuse. Surely the conviction must have rushed on their minds, "The Lord, he is the God! The Lord, he is the God!"

A young lad named Kanya, about seventeen years of age, the son of Naïck, became one of Anund's scholars; and eagerly received the doctrines of the christian religion. He was taken seriously ill, and ultimately died. In the course of his trying sickness, Anund was continually with him; and, at the youth's own earnest request, used to pray for him and with him to the blessed Saviour of sinners' souls.

On the day of his death he was listening, with intense delight, to Anund's conversation, respecting the pardon of sin and the Lamb of God. His weeping mother entreated him, now that death was near, to pray to Devi Bowanee. With apparent

disgust and indignation, he replied, in his native language, "I want not Devi Bowanee! Eessa! Eessa! Anund," said he, turning faintly towards him, "Pray! Ah! Eessa, Eessa: from him I shall receive salvation." With such expressions as these upon his dying lips, he closed his eyes and expired.

The parents came up to Anund, when they found that he was dead, and, with the tears streaming down their cheeks, exclaimed, "Our boy was not willing that we should burn him. Our boy has died in your faith, and it is better that he should be buried by christian hands." Anund replied, that he would bury him after the form of the church of England. He was at once requested to do so, and the parents and crowds of their friends attended the funeral, while Anund committed his body to the earth in sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord.

To Mr. Fisher we are indebted for the following striking fact. A little boy, five years of age, had been well instructed by his pious mother in the word of God, but, in the midst of much promise, which gladdened her heart, he was bitten in the cheek by a large dog, and she soon perceived that her beloved child was about to fall a prey to that appalling malady, hydrophobia. Presuming on the known state of the child's mind, she at once told him not to be alarmed, but that he was going to the Almighty. "You are going now to heaven, my love." He immediately caught the words; and, in the very midst of his convulsive efforts, asked quickly, "To die! To the Almighty! To heaven!" Of this he was again assured, when

he entreated his parents not to weep. His mother urged him to pray. "I have prayed, my mamma, I do pray, was his reply." The convulsions became more powerful, and his respiration spasmodically quick and hurried, when he supplicated, "O Lord, have mercy! O Lord, have mercy! O papa, pray for me, dear mamma, pray for me!" Dreadful to witness were the struggles of the body; yet his soul seemed in perfect peace, and as if the body were enabled to bear its abounding sufferings, through the abounding mercies of the Lord Jesus Christ.

At length he exclaimed, "Papa, come, kneel down, and pray for me. Oh, when will the angel come?" He was assured Jesus Christ would take him to himself. "Yes," he replied emphatically, "Christ will take me." He called for his little brother, and his bearer, who had been his faithful and constant attendant since his birth, he desired him to put his trust in God, and blessed him. "United prayers," says the Rev. Mr. Fisher, "were now offered up to the throne of grace and mercy, to take this young and beautiful plant, a flower of the Lord's own cherishing, to its kindred heaven; and our prayers were heard." The disease generally lasts eight days, here it actually raged only three hours. The fits seemed now less severe. As we were looking at and watching the little sufferer at the foot of the bed, he called out to me in a clear firm voice, "Come here, sir, and shut my eyes! Aha! Aha!" said he, "there! there! It is now over! Papa, don't cry! Mamma, don't cry!" He paused a moment —"Papa! Mamma!" "We are close at your side, love!" He summoned me by name also to

come near to him, and softly sighed out his soul into the hands of his Maker, with the affecting words, "Mercy! mercy! Happy! happy!"

CHAPTER XI.

Chunar.—Baptism of a Brahmin and a Moonshee.—Power of the Brahmins.—Sufferings of Mary Gibbs.—Obituary of Nathaniel Tajhkan. —A Devotee.—Testimony of Archdeacon Wilkinson.—Sketch of Mark Rummun Loll.—Memoir of the Rev. C. Friend.—Allepie.—Effect of Reading the Scriptures.—Cotym.—Account of the Syrian Christians.

MR. W. BOWLEY, a young man born in the country, was settled at Chunar, in 1816. At the commencement of 1818, the Rev. Mr. Corrie says, "The usual number of Europeans who attend divine service is about forty, and that of native christians, who attend worship in Hindostanee, about seventy or eighty. The number in both congregations has been gradually and regularly increasing, and testifies, of itself, to the diligence and exemplary conduct of Mr. Bowley, and of the blessing attending his labours. I conversed with ten Hindoos, who appear to be fully convinced of the truth of christianity, though not yet prepared to encounter the consequences of an open profession. Some of them even join Mr. Bowley occasionally in prayers. One of them, on being asked what he considered the great peculiarity of the

christian religion, answered, that, in every other system of religion, works were made a condition of justification, but in christianity, only faith in Christ is required; while, wonderful to say, it produces more exemplary holiness than any other system. The whole congregation almost were in tears during a sermon, in which Mr. Bowley set before them the Saviour's sufferings; and, during the communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive."

A convenient spot of ground for the erection of a church having been fixed on, Mr. Turnbull, the proprietor, on being requested to dispose of it, generously offered it as a gift, for the purpose intended; and the Marquis of Hastings was pleased to aid the collection by the very liberal donation of one thousand sicca rupees.

In the month of July a brahmin and a moonshee were baptized. At this interesting service, after the regular worship, and an address from Mr. Bowley, they both came forward. The brahmin then addressed the hearers: "Behold! I declare before all, and let Hindoos and mussulmen pay attention to my words: I have been on pilgrimage to Juggernaut, to Dwarkanauth, to Budeenauth, and to the different Teruths, or pilgrimages; but, in all my travels, I found not the true way of salvation, till I came to this place, and heard the gospel, which, by God's grace, I am convinced is the only way to happiness; and I truly believe and declare, before Hindoos and mussulmen, that if they do not embrace the gospel, the wrath of God will abide upon them, and they shall be cast into hell." On saying this, he

drew out his brahminical thread, and broke it asunder before the people, saying, "Behold here the sign of my delusion!" and then delivered it to Mr. Corrie.

After him, Moonee Ulee, the moonshee, thus addressed the people: "Attend, brethren, and hearken unto me. I was a mussulman, and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of peers [saints, or spiritual guides]. In those days, whenever I saw a christian, my spirit was stirred up within me to slay him; but on hearing the holy gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith since I saw the pentateuch and psalms. To receive christian baptism, I have come from Delhi. My mind has, moreover, been strengthened and established by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation."

After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two candidates, the brahmin by the name of Keroul Messeeh, "Only Christ;" and the mussulman by that of Moonef Messeeh, "Eminent Christ."

The church having been commenced, the Calcutta corresponding committee were naturally anxious to provide the station with an ordained missionary. This, however, could only be accomplished by the removal of Mr. Greenwood from Kidderpore, where he had no employment as an ordained minister; and various reasons urging this measure, he arrived at Chunar, Jan. 13th,

1819. Mr. Bowley continued his wise and zealous efforts, assisted by Nicholas, one of the natives educated by Mr. Corrie: the place of divine worship was usually crowded on Sundays by native christians, and the heathen were occasionally drawn to hear the words of life, among whom some instances occurred of saving conversion to the christian faith. In addition to his labours, Mr. Bowley was employed in a revision of Martyn's Hindoostance translation of the New Testament. Two of the gospels had been printed by the Calcutta Auxiliary Bible Society, and from these he derived essential help in his labours for the good of the natives.

In the following year, Mr. Bowley wishing to superintend the press, visited Calcutta, and was there solemnly set apart to the sacred ministry, by the imposition of hands, according to the usage of the German Lutheran church. Mr. Greenwood regularly officiated at Chunar twice on Sundays, and on Wednesday evenings to the European inhabitants of the station. The schools also were prospering, and new ones were opened.

A gentleman in the company's service, who visited this place, bears the following testimony to the exemplary state of the native christians:

"It was delightful to witness the beautiful order and decorum of the native women. The first sight of such a congregation of worshippers is, of course, the more striking, because one has hitherto been accustomed to see the women of this country under such very different circumstances.

"The whole appearance of the barracks, of the houses of the invalids, and of those of the native christian women, was such as reminded me of a

country village in England on the sabbath-day. Some were sitting at the doors, and others in the verandahs, reading; and the whole of them were so quiet, that one could not but be sure that the gospel of peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the natives themselves, Mr. Bowley told me, say that the place has been quite altered since the gospel has been preached. The hawkers and venders of goods now never think of going to the barracks on a Sunday; for they only meet with reproof or advice, instead of selling any thing; and the very coolies of the place have learned something of Jesus Christ, for the women talk of him to all who will listen."

The power of the brahmins over those of rank is evident from the following fact, related by Mr. Bowley: "I saw a brahmin bring the rajah, in a brass vessel, what they call the waters of life flowing from the feet of a brahmin. I have since been informed, that it is the daily practice of the rajahs, to take this draught before they eat; and that, unless they first take it, they eat not, though they fast the whole day. The rajah did not take it in my presence, not having purified himself by bathing: he ordered it, therefore, to be put by till then. It is of no consequence from whom they obtain this filthy washing of the great toe, so that it be from a brahmin. Thus the princes of Hindostan are kept under control!"

Mary Gibbs was among the first who attended the means of grace in Hindostanee, at Chunar, and thenceforward conducted herself with great propriety. Though very poor, she seemed con-

tented. Highly prizing the ordinances of religion, she would never be absent, unless prevented by sickness. For some months previous to her death, she was confined to her bed, and in this state was frequently carried to the church. She remarked, that, as her Saviour suffered so much for her, the least she could do was to be resigned to his will. "Time was," she added, "when I could not for any thing absent myself from the meetings; but my mind was suspended"—that is, in anxiety—"looking to those holy seasons when people go to the house of God." The love and sufferings of the Saviour were the theme of her conversation. She told her landlady, (a Roman catholic,) the day before her death, that she was about to take her departure; the other, not comprehending her, replied, "Whither are you going?" She answered, "To my Saviour, who calls me!"

Nathaniel Tajhkan was an invalid sepoy, of about sixty years of age, and by birth a mussulman; but for four or five years before he embraced christianity, he had renounced that faith for the tenets of Cuveer, a Hindoo sectarian, had abstained from animal food and from all strong drink, and was so diligent in his new profession, that, in a short time, he made some proficiency in the doctrines of his master. His conversion to christianity happened soon after preaching had commenced in a school-room in the Chunar Bazaar, about the latter part of February, 1826. Being informed by some of his comrades, that the gospel was proclaimed in Hinduwee by a missionary in the bazaar, Tajkhan attended; and, as he afterward expressed himself, the very first discourse that he heard went a great way toward his conversion.

He now anxiously looked for the preaching evenings; and, by the time that he had heard the third or fourth discourse, his mind was quite changed, and he unbosomed his thoughts to some friends and also to a native christian, and received some tracts and the Hinduwee gospels, to peruse. The Divine Spirit soon convinced him that he was a lost sinner, and needed just such a Saviour as is revealed in Christ Jesus.

He now saw that cuveerism was no more than high-sounding words, without any transforming influence for the better upon the life: it puffed him up with a high notion of his own importance. In fact, he perceived it to be a species of atheism, as is the case with the *generality* of the Hindoo sects differing from gross idolatry.

Having satisfied himself as to the divinity of the christian religion, and the all-sufficiency of Jesus Christ to save sinners to the uttermost, he embraced christianity, and was baptized on Whitsunday, the 14th of May, 1826, by the name of Nathaniel Tajkhan, in reference to his guileless simplicity.

No sooner had he given himself wholly to Christ than he was called to be a sufferer for righteousness' sake. His submitting to baptism was the signal for his being made the object of persecution. When he renounced mohammedanism for cuveerism, so far from being a sufferer, he was rather raised in the estimation of his neighbours: but it was not so when he laid aside the delusion of Cuveer for the sublime truths of the gospel, for both Hindoos and Mussulmen united against him. Poor Nathaniel was now said to be out of his senses; and his sufferings arose chiefly from his

associates in the army. He was said to have entailed disgrace upon his household, was become a kafir from the religion of his forefathers, was an outcast from society; and every opprobrious epithet which they could think of as most galling to the natural feelings was now heaped upon him; but he was supported under all his trials by the Saviour whom he had embraced, was therefore enabled to bear up with christian patience and forbearance, and he made it his aim to overcome their evil with good. After persevering in this manner for awhile, his persecutors were shamed to silence; so that his most bitter enemy became his greatest admirer, and himself begged, through Nathaniel, for the gospels, that had wrought so great a change in him, and he ever after became his friend.

On hearing of his patient suffering under persecution, we are prepared to hear of his regularity in religious ordinances. This part of Nathaniel's christian conduct was conspicuous to all: for, from the time that he heard preaching in the bazaar till he left Chunar to go to his village, he was a constant attendant, when his public duties and health permitted; and though he resided half a mile from the church, yet neither the heat nor the rain could keep him away from public worship. He was equally as regular in family religion; nor did his military duties prevent him wholly from reading and praying with his wife, at least once a-day: and as his presence was seldom required after he came off his post, he used then to return home to seek the Lord in family duties. The same spirit that taught Nathaniel to set so high a value on public and family worship, influenced him to prize the communion of the body and blood of Christ,

of which he became a regular and devout participator.

Nor did his religion rest here: for, although he was a stated attendant on the public and social ministrations of the word, yet was he also a constant searcher of the scriptures himself. From the day that Nathaniel heard the gospel, such a relish for the word of God was given to him, that he became proverbially attached to the gospels; and, as regularly as his duties would permit, he was seen with his Hinduwee New Testament under his arm, coming toward the church of an afternoon to read, and have his difficulties explained. He was frequently heard to bless God that he was favoured with this boon, ere his sight was quite eclipsed with age: being determined to make the best use of his remaining vision, he was seldom seen but he was perusing his book; and it was very remarkable, that, while some native christians and others were engaged in discoursing on abstruse points of doctrine, and in unprofitable disputes, Nathaniel has been noticed sitting by them intent upon the oracles of truth, drawing water from these wells of salvation for the sanctifying of the soul; and, even when on his post, a religious tract was his usual companion.

The limits of Nathaniel's profession did not stop here; but, like the disciples of old, having found the Messiah, the Anointed of God for the salvation of sinners, he manifested ardent zeal for the conversion of others. The first thing which Nathaniel did in this way, was to labour for the conversion of his partner in life. What anxiety did he express for her salvation! He laboured night and day to bring her to the knowledge of

the only Saviour. While she employed herself in spinning, he used to sit by her reading the catechism and the gospels; and he could find no rest so long as he thought that she remained an alien from the commonwealth of Israel. Sometimes his hopes were raised respecting her, and at others, depressed, according as she was influenced by the power of the word, or by the devices of the enemy, who is ever found ready to stir up his emissaries against the truth. He frequently brought her to the missionary to hear the word from him, and that she might join them in Hindoostanee prayer. He continued thus till he saw his labours crowned with success, when she was baptized, in the name of Christ.

Wherever Nathaniel could get a person to attend to reason, he was always found willing and able to render an account of his faith; and he always found occasion to rejoice in such cases, inasmuch as the divinity of christianity was confirmed to him by the Divine aid which he experienced to stop the mouths of gainsayers: hence he was never found reluctant to speak, when a suitable opportunity presented itself, to make known the Saviour. Having many relations, it was for the purpose of bringing them to the knowledge of the truth, that, though he was ill with asthma, he obtained leave of absence, and went to his village.

In his way, having previously supplied himself with tracts and single gospels, he distributed these to any who could read; and, at his own village, he gave the headman some. To all, he declared that he had embraced the christian religion; and therefore would neither eat nor drink

with any of his friends, lest he should be accused of taking their caste; and he exhorted them to act as he had done, by renouncing their false ways, and believing in Jesus Christ for the salvation of their souls.

Not many days after his arrival, he was taken ill at the village of his son-in-law: thence he was removed to the village where his brothers lived, where he survived but ten days. His wife said, that during the whole time his book was his life; that he gave single gospels to most of his friends; and his complete testament he reserved for his brother, who could read well. At every interval of his cough, he used to read and speak to his brothers, and lamented that he was not spared for their sakes. On presenting his testament, he told his brother to remember that the half of his soul was in that book, to prize it as he prized him, that it would be the means to him of comfort in time, and his guide to eternal happiness; that it was the book of God, and he had found it so to his own soul: and continued "You are all in an awful delusion, and I came home to deliver you from it, but, alas, for you, that I am called away! Now I am dying: take heed you do not bury me among Hindoos or Mussulmen, but inter me remote from all; and communicate the news to my spiritual guide, who will cause a tomb to be erected over my remains."

Thus was this good man called to his rest, remote from his christian brethren, while engaged in propagating the gospel among his heathen relations.

One heathen, on hearing of Nathaniel's death,

said, "He became, in the most strict sense of the term, a new creature from the time that he embraced christianity."

In reference to one of his journies, Mr. Bowley says, "A devotee, covered with ashes, approached, and made a very humble salaam. In him I recognised an old acquaintance, whom I had met at Allahabad fair, five years ago. He then professed faith in Christ, read our books, and ate our food in my boat; but still adhered, for a subsistence, to the externals of a devotee. Our people having been to the village to distribute books and speak to the people, he welcomed them, and received books; which brought him again in the evening, with two of his disciples, one a thanadar, the other a Mussulman, to whom he has preached Christ as the only Saviour of sinners. On questioning them, they acknowledged the fact. He told them, before all our people, that he was a disciple of mine, that I was his gooroo, that they must now acknowledge me as such, and diligently attend to all that I should say. He then begged I would consider them as believers in Christ, and instruct them accordingly. They brought the gospel and tracts which they possessed, received more from us, attended evening and morning family worship, brought us milk, &c."

About a fortnight was spent by Mr. Bowley and his companions at Goruckhpore. The following extract of a letter, of March 3, 1828, from the Reverend Michael Wilkinson to the archdeacon of Calcutta, bears an honourable testimony to them:—

"Toward the latter end of January, I was visited by my friend and fellow-labourer in the cause of Christ, the Rev. William Bowley;

accompanied by three native readers and catechists, Christian Tryloke, Charles Doss, and Kurrum Messeeh. These devoted men daily attended Mr. Bowley and me, during their stay, to the bazaar, or to other places of public resort which I had been in the habit of frequenting. On these occasions, they were each engaged, alternately, in reading to the people. The whole of our visits were of the most gratifying nature, and I cannot but think that good will result from them.

This visit of our friends was peculiarly gratifying to me, considering the circumstances under which I had been placed at Goruckhpore. For three years I had been a solitary witness for our holy religion, so far as respects public preaching; and, from the ignorance of the people of what was going on at other places, they had generally conceived my apparent zeal to be singular: the visit of our friends, if it did no more, at least must have removed this impression. But I cannot think that this is the only good which will result from their ministrations among my own people and the natives generally. Great inquiry was soon excited; and astonishment was expressed, on seeing witnesses for the truth of christianity, and against the falsehood of their own religion, from among their own countrymen. These men being respectable, well-informed, and intelligent, the astonishment excited was the greater. Large crowds of people were every where collected together, and a great number of books and tracts were distributed to persons who could read.

"During the stay of our friends at Goruckhpore, Charles Doss, one of the readers, was married to a young person, who, of Mussulman descent, and

for nearly three years had been an inmate of our own family. During this time, she was under the daily care and instruction of Mrs. Wilkinson; and, from the time of her leaving, has been kindly provided for, and her instruction continued, by two ladies of the station. She is, in every respect, much superior to, and better informed, than her countrywomen in general. She was baptized by me soon after my arrival here."

Mark Rummun Loll was about forty-five years of age, and was employed at Chunar as Hinduwee schoolmaster for upward of eight years. The following account of him appears in the Society's "Missionary Intelligence," published at Calcutta; and seems to have been drawn up by the Rev. W. Bowley, under whose labours this native was brought to the knowledge of the gospel.

"Rummun Loll was a Hindoo by birth, and of the kayath or writer caste. Being a respectable, shrewd, and intelligent man, he held the situation of ghaut manjee, provider and controller of boats; and not many years after the Church Missionary Society had occupied Chunar as a missionary station, Rummun Loll, being well qualified, was engaged as one of their Hinduwee teachers for heathen children. Being thus employed, he was in the way of reading, hearing, and teaching the principles of the christian religion.

"About three years ago, he made known his intention of embracing christianity; and, about this time, devoted himself to the diligent perusal of the New Testament: but observing, it seems, that others, who appeared far more advanced in christian knowledge and concern for their salvation, continued to keep aloof from the ordinance of

baptism, the vital spark in him gradually disappeared, and he returned to the common unconcernedness of the people around him, till of late, when it pleased the Lord to raise up and to add some Hindoos of respectable character to the church. He was also in indifferent health for some months, but not so as to keep him away from his school.

"About nine months ago, his father's gooroo (spiritual teacher) being informed of his precarious state of health, came and stayed with him; and, from time to time, urged it upon him to become his disciple, without which he insisted he could not be saved. In answer to his solicitations, Rummun Loll wished him, in the first place, to come and argue with the missionary, and to confute him: the man, however, evaded any direct reply, but still insisted on Rummun Loll's yielding to his entreaties. Rummun Loll now candidly told him, that, having read and heard the gospel, his eyes were opened; that he would go and embrace christianity, and become the missionary's disciple; that he had hitherto, out of respect to his father, permitted him to lodge in his house, but that he would suffer it no longer; and unless he came and established his system before the missionary, he must be gone. The gooroo, seeming conscious of the weakness and insufficiency of his system to stand the test of reason, quitted the house.

"All this took place in the month of April last; and, on the last sabbath of that month, he came to the missionary and unbosomed his mind, entreating that his baptism might not be deferred. He acknowledged, in the true spirit of a penitent, his aggravated sin, in putting off the concerns of his soul, and not embracing christianity years ago;

that he was thoroughly convinced that Jesus Christ was the only Saviour of sinners from the wrath to come; and that He, alone, was his hope and confidence. Finding that he seemed really to feel what he said, and that he had well considered the subject, he was advised to wait another month, to give himself up to prayer and to the diligent reading of the New Testament, and to read and explain the principles of the christian religion to his wife. On Whit-sunday, June 3, 1827, he was baptized, together with seven other Hindoos, old and young.

"The next morning, Rummun Loll returned to his house in the town, when a crowd of his neighbours and acquaintances collected to see him, as if some outward or monstrous change had passed upon him; and some began to revile him with all manner of ill names. One said, 'Alas, what have you done?' another said, 'Why did you thus abandon yourself? surely you were not in want: you had a good situation, how came you to think of becoming a christian?' Rummun Loll calmly replied, 'I have done the best that I possibly could for myself, according to my judgment. I have secured my salvation by embracing the religion of Jesus Christ, and He is the only Saviour.'

"Finding his wife indignant at what he had done, and joining the people against him, he exhorted her also to attend to these things. With rage and tears, she replied, 'What business have you in my place? Why have you come to defile things here? Begone! I shall have nothing to do with you any longer: begging a pittance is preferable to abiding with a polluted being!' Finding her proceeding

in this desperate way, he left her, and returned to the church premises.

"The rumour of Rummun Loll's baptism was not confined to his own neighbourhood, but soon spread through every part of Chunar, and excited great consternation: the people said that nobody could now escape the contagion, and it became the subject of conversation everywhere. Most of the boys were withdrawn from the schools. Thus things continued for about a month, when the missionary was compelled, from ill health, to leave home.

"Rummun Loll, from the day of his baptism, regularly attended Hindoostanee prayers every morning, with the rest of the converts, in the mission premises. This service was performed by one of the native christians, in the school-room adjoining Rummun Loll's new residence. His disease increasing upon him, he at length became too weak to leave his room; but he intreated that his friend would come and read and pray with him in his own house twice a-day, which was accordingly done.

"The native doctor, finding that he became worse, gradually discontinued his attendance. One day the christians begged he would call; and on seeing him, he entreated him candidly to let him know what he thought of his case. He was then told that he could not survive more than a week, and that it was of no avail to administer medicines to him: not at all alarmed, Rummun Loll replied, 'Very well; be it so, if it be the Lord's will! It is of little consequence. I believe in the Lord Jesus Christ, and he will save me.' His wife, who

had become reconciled to her husband, began to cry at what he said, saying that he had withdrawn his hand, and had given up all for lost. Rummun Loll tried to console her, by saying, 'Do not lament and weep for me: since Christ our Creator undertook our salvation, I believe in Him, and am happy here, and shall be completely happy hereafter: weep for your own sins and folly, and turn to the Lord Jesus, that you also may be saved.' He then begged his christian friend to come and read and pray with him oftener, saying that he was too ill to read himself.

"While he was in that state, an artful and cunning brahmin took an opportunity, in the absence of his friends, to steal in to him; and tried to extort something from him, by telling him that the utmost had been tried, in the way of medicines, and had failed: as the only hope remaining, he had better now have recourse to offering a calf, &c. to a brahmin, and he would soon see the beneficial effects. In the true spirit of a convert, Rummun Loll replied, 'Begone, you deceiver, begone; I shall give you nothing.'

"One day the christian zemindar called upon him with the friend who was in the daily habit of praying with him, and said that they were about writing to the missionary, and asked whether he had any thing to say: he replied, that they, themselves, knew in what a state he was; and that they might write and present his gratitude. The zemindar then read an appropriate chapter, and the other prayed with him. One asked how he would have his corpse disposed of: he said, 'Let it be committed to the christians.' The day preceding his death, Mr. Morris visited and questioned

him about the state of his mind: Rummun Loll said that he felt well; and rendered a good account of the hope that was in him. Mr. Morris exhorted him to keep close to Christ, and all would be well. That evening his native christian brother read and prayed with him as usual; and he appeared no worse till toward the morning, when, without a struggle or groan, he breathed his last.

"His wife has forsaken all her relations, diligently attends the means of grace, is learning to read the New Testament, and to repeat the catechism, and is importunate for baptism."

The failure of Mr. Bowley's health having greatly interrupted his labours at Chunar, it was deemed expedient for the Rev. C. Friend to remove thither from Benares, which he did in December, 1828, but he was not long after removed from this world. The circumstances connected with his death are thus detailed by Mr. Eteson, in a letter of the 18th of June, 1829:—

"On Wednesday, the 10th instant, Mr. Friend read prayers and preached at Chunar church; and, during the service, fainted twice: none were present to take an active interest about him, and this fact was unknown to all but those who were present, who were English invalids, till after his death. He had been previously requested to abandon this part of his duties till the cessation of the hot winds, but declined. On the morning of Friday the 12th, the clerk called on him to attend a funeral, which he declined, as he had taken medicine, and directed the clerk to read the service. Just as he was going, Mr. Friend asked the clerk if he thought that he looked pale. 'No,' he replied, 'you look more blooming than I have seen

you lately.' The clerk, however, was mistaken; for this bloom, it appears, was the hectic flush of fever. I believe that nothing further is known till noon of the same day, when a message to Dr. Evans arrived from Mr. Friend, that he wished to see him immediately. Dr. Evans found him in a raging fever, walking about his room, and apparently delirious. Mr. Friend, in describing his sensations, said, that his flesh felt as if it were dropping from his bones. Dr. Evans immediately directed a blister to be applied to his head, and other means to be used; but had scarcely gone home again, when he was hastily called by Mr. Friend's servants, who said that their master had fainted. He and captain Jeffreys, the fort-adjutant, immediately repaired to Mr. Friend's house, and found him laid on his couch, with his eyes fixed, his teeth clenched, his whole frame convulsed, and utterly insensible. The lancet was applied, but to no purpose; and he departed this world about four o'clock in the afternoon of the 12th.

"An express was sent off to me, but I did not receive it till late in the morning of the 13th. He was buried at sun-rise, by the adjutant, with every proper respect."

In reference to this afflictive occurrence, Mr. Eteson remarks:—"Having no one near him to remind him of the necessities of his body, and being too modest to complain, he perished for want of timely precaution. Even on Thursday, according to Dr. Evans's opinion, nothing, humanly speaking, could have saved him, but vast doses of calomel, and immediate embarkation for England."

Mr. Eteson adds—"You have lost a brother,

whose piety and talents qualified him for eminence and usefulness—I, a fellow-student and missionary, whose memory will be ever dear to me as long as I live—and the Church Missionary Society, a most laborious and devoted minister."

The following extracts from letters, addressed chiefly to his relatives in England, will illustrate the character of this devoted servant of God, and enable those who read them to estimate the loss which the church of Christ has sustained in his early removal.

He left England in April, 1828, to join the North India Mission; and the vessel reached the Madras Roads on the 16th of August, when, on a review of the voyage, Mr. Friend writes—

"You will be glad to learn that a kind and gracious Providence has watched over us hitherto, and that I enjoy perfect health. We have passed through different regions and climates: the thermometer has varied at least 30°, and we have experienced one severe gale for about twenty hours; but the good hand of the Lord has been with us, and His eye has been upon us for good.

"During the gale alluded to, the wind blew with great violence: we were obliged to heave-to under bare poles, and suffer ourselves to be driven by the wind and waves. I cannot say that I felt the least alarm: my soul was stayed on God, and was therefore kept in peace. While the waves were beating with great force against the ship, and the wind was whistling through the yards, and I thought of the possibility of her foundering, sweet indeed was the thought, that death has lost its sting, and can create no terror in the heart of the christian. Oh! let us cleave unto Christ, believe in him with

all our heart, and constantly exercise faith in that redemption which God has given us in him: then, whenever the hour of death arrives, with a meetness for the inheritance of the saints in light, we shall gladly leave this world of sin, to behold the King in his beauty, and to have our souls assimilated to him."

His feelings, occasioned by his first entrance on a heathen land, he thus describes:—

"We landed early enough, last Sunday morning, to attend St. George's church; and, in the evening, we had the pleasure of hearing brother Ridsdale at the mission church. The scenes around us are new, and deeply interesting: we perceive ourselves in a foreign land, and in a heathen country: and it is almost impossible to describe accurately the feelings of the mind, on first beholding the temples and the worshippers of Satan. I think I shall never forget how I almost involuntarily shrunk back from a man who approached me, who bore on his forehead, not the name of my God, but the mark of the enemy both of God and man. We passed an idolatrous procession on our way to the church in the evening; and, while Mr. Ridsdale was discoursing on 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent,' we heard the sounds of the unhappy natives, who were striking their rude instruments in total ignorance of this eternal life. Last evening I preached at the Mission church, from a text, the truth of which every thing around me makes me feel more forcibly, 'Unto you, therefore, which believe, He is precious.' There were five missionaries present; brother Ridsdale, brother

Eteson, brother Kindlinger, from Pulicat, myself, and Mr. Adam, of the London Missionary Society, who has just arrived at Madras, on his way to Calcutta.

"We desire simply to leave ourselves in the hands of our heavenly Father, to labour in that part of the vineyard which he may appoint; and only wish, that, wherever we are, we may be kept from falling, and from all that is inconsistent with our holy calling, and be found faithful even unto death."

During the week that the vessel remained at Madras, Mr. Friend and his companions were hospitably received by Mr. and Mrs. Bannister: in reference to this, he writes:—

"Our stay at Madras was a very delightful break in our voyage: nothing could be kinder than the treatment which we met with. At a prayer meeting on the Thursday evening, we met several of the household of faith, and mingled our prayers and praises. Delightful it is, in the kingdom of Satan, to meet with some of the children of Jehovah, to talk of the loving-kindness of the Lord.

"On the twenty-second of August we visited Perambore; where Mr. Sawyer, our missionary, resides. Mr. S. was then absent, but we inspected his school and church. I was deeply interested in hearing, for the first time, children of heathen parents reading the book of the Lord. At my request, they read part of the third chapter of St. John's gospel, in Tamul, and answered some questions which I put to them through their teacher. Some of the elder children sung a hymn in Tamul: thus have I heard the Lord's song in a strange land. In a part of his compound, near the public

road, Mr. Sawyer has built a church, with which I was exceedingly pleased: it is a neat little building, plain and compact. It is intended for the natives, and therefore has no pews; for the congregation, after their custom, sit on the ground. Happy shall I be when I have a place like this, and the gift and grace to speak to the people, in their own tongue, the wonderful works of God."

Mr. Friend and his companions left Madras on the 23d of August, for Calcutta: of their arrival he thus speaks:—

"Calcutta, Sept. 12, 1828.—On the 31st of August we anchored at the Land-heads, and arrived the following evening within a few miles of Diamond Harbour. The next morning, we procured a boat from the harbour, and left the Ganges; as the pilot thought, that probably a week would elapse in getting up the river. We were all that day, and a great part of the following, in getting up to Calcutta, as the current down the river is at this season so very strong. With the exception of passing the night, our excursion was very pleasant. I shall not attempt a description of the scenes we witnessed; but shall refer you to bishop Heber's journal, where you can find more than I could inform you, and put in far better language than I am master of. The following extract, however, from a memorandum which I made at the time, may not be uninteresting:—

"'Sept. 2.—We started again soon after midnight: the moon was just risen, the sky was clear, the water calm: the only thing that disturbed the almost universal silence, were some distant sounds, which proceeded, we feared, from some poor idolaters at their midnight orgies. A few hours before

we had witnessed a severe thunder-storm; but we were able, I trust, both in the storm and in the calm, to feel the consolations of the gospel, and to realize the presence of our heavenly Father. We proceeded pretty briskly till we came to a small village (Neckta,) where we procured some fruit, milk, &c., and remained while the crew rested and the tide abated: we then started again, the men at first towing us, but afterwards making use of a small sail. The banks of the Hoogly are in many parts really beautiful, at least at this season of the year. There are, indeed, no high lands nor conspicuous views, but the banks are frequently seen covered with the richest verdure down to the water's edge. I am at this moment writing on board of our little bark, taking pleasure in beholding the scenery, but inwardly grieving that the inhabitants are unacquainted with that gracious Being, who spoke—and all was made. I might almost apply the words of bishop Heber, and say, 'Every prospect pleases, and only man is vile.' Oh! happy fast-approaching time, when light shall dawn on this benighted land, and the song of the ransomed of the Lord shall resound in the dwellings of the poor Hindoos!'"

Soon after their arrival at Calcutta, Messrs. Eteson and Friend proceeded to Benares; from which place, as has been stated, Mr. Friend removed to Chunar: of his occupations there, he gives, in December, the following account:—

"My present plans and labours are as follows: One English service on the Sunday, and one Hindoostanee; one English service in the week, visiting the hospital and school, attending the bazaar every afternoon with brother Bowley and

the native assistants; together with attending to all the occasional duties of burying, marrying, &c. At present, I can only take the prayers in Hindoostanee: a young man, a Bengalee by birth, reads a sermon prepared by brother Bowley. This young man, should I remain here, I am to endeavour to bring forward, that he may hereafter be ordained. You will perceive, by this, that there is no want of employment. Beside the public service mentioned, there are Hindoostanee services early on Sunday mornings and on Thursday evenings; but these are left, in a great measure, to the native brethren, of whom we have three or four very superior, and, apparently, excellent men. Brother Bowley is so unwell, that he cannot take a very active part, bodily; but he does mentally: he moves the whole machine among the natives. In the conversations which take place, when he finds it necessary, he is always ready with his words of advice or reproof. This has been a busy week with me: I preached on Wednesday evening, preparatory to the sacrament on the following (christmas) day. Early on the morning of that day, we had Hindoostanee service and the Lord's supper, in the latter of which brother Bowley assisted. The communicants were numerous, and, apparently, devout: many of them are the widows of European soldiers, who married native women. After this, I had full service and sacrament in English; and again, in the afternoon, assisted in the Hindoostanee worship. To-day, Saturday, I have to preach again before the freemasons of this place, it being St. John's day: then, to-morrow, is the sabbath again."

On the same subject he writes, in March:—

"My engagements here are much the same as when I last wrote. We have continued going to the bazaar every day, to read to the people: our encouragement, at times, has been very great, and at times very small; but we were in the path of duty, and were assured of the favour of our Lord and Saviour. The people sometimes show the most disheartening apathy: they gape and stare, or sneer, or laugh, and then pass on. At other times, we are cheered by finding that the word of the Lord has affected some immortal soul; and we tremble, with hope, that an heir of glory will be born. I am happy, most happy, in my work: and should be far more so, if it were not for a body of sin and death, and an evil heart of unbelief. The chief of the native converts, I speak of about six individuals, afford me much satisfaction.

"Mr. Bowley, I am sorry to say, is on the Ganges for the benefit of his health, and will probably go down to Calcutta. This is no small trial; but there is One who never changes, and is always present. I manage as before, in the Hindoostanee congregation: I read the prayers, and Charles Doss a sermon of Mr. Bowley's: this relieves me of much anxiety; and, from the native accent of Charles, and the perfect simplicity and idiom of Mr. Bowley's composition, is more effective than if I were to preach myself. We have other assistants, but at the present moment they are absent from the station."

The following extracts from Mr. Friend's communications, will show the feelings of his mind on occasion of forming a missionary association at Chunar:—

"I think I mentioned, in my last, that I wished

to form a missionary association here. I succeeded in doing so on the twenty-ninth of January, after having preached a missionary sermon, and sent round a circular. Our new association is at present supporting two readers, three Hindee schools, one Persian school, besides printing a tract. Printing short addresses and tracts forms a part of our new association.

"Jan. 25, 1829. Sunday.—Preached a missionary sermon, from the words, 'Freely ye have received; freely give,' which apply with peculiar force to Chunar. Our collection was not large, but then we have no persons of wealth here: it amounted to between eighty and ninety rupees, which I hope we shall get made up to one hundred. This, I believe, is the first charity sermon ever preached here. I feel strongly, that more ought to be done in India for the extension of the gospel; but it is painful to observe with what indifference the subject is viewed. May God assist me to bring about a different feeling in Chunar!

"Jan. 29.—This has been a memorable day for Chunar. A public meeting has been held for the formation of a missionary association. The meeting was held in a large room at my house, and was pretty well attended; but we were disappointed in not having several gentlemen whom we expected, and especially in the absence of the Rev. Messrs. Proby and Eteson, from Benares. Brother Wilkinson presided, and gave some interesting accounts of the state of the people. In some places there is certainly a great spirit of inquiry arising: conversions, too, have been recently more numerous. Brother Wilkinson has been the honored instrument of admitting no less than seven, during

the last fourteen months, into the fold of Christ. Our subscriptions have been more numerous than we had anticipated, and, I trust, will yet increase: we had the pleasure of reading the names of twelve, who volunteered to be collectors; and if they possess, as I trust they do, a right spirit, we shall hope to do something, however small, for the publication of the gospel. Two individuals, not of this place, who were prevented attending, have given donations; one of one hundred, the other of fifty, rupees. I cannot but hope for many collateral benefits from the formation of this association. O that it may be the beginning of better days for Chunar! May it induce some to think of their own souls, as well as for the souls of others!"

In reference to his health, and to the climate, he thus expresses his sentiments, in December:—

"I have continued, through the loving-kindness of the Lord, to have very good health. The weather is at this season very delightful; and so cool, and in the mornings and evenings so cold, that I can scarcely fancy myself yet in India. Every person speaks in the strongest manner of the hot season, and hot winds, which I have yet to experience. Even brother Bowley, who was born and brought up in the country, says, that the air at that time is not hot, but fiery; however, it is pleasing to find that the cold season is so pleasant. Thus may we ever look from present evil to future good; especially with regard to these minor evils, which must be experienced while we are travelling, comparatively in the dark, in the midst of a dangerous wilderness. The night will cease, the day will dawn; the difficulties will vanish, the enemies be overthrown: only let us be faithful to the warning

voice of that beloved Friend, who will never leave us nor forsake us."

Mr. Friend's labours seem to have been continued without interruption, till the termination of them in the sudden manner which has been described; nor does he appear to have suffered more inconvenience from the climate, than is ordinarily felt by Europeans. On this subject, the following remarks are extracted from a letter addressed to his relatives a few days previous to his death:—

"From the short time I was at Madras, I could not learn much of the climate; but I find here, and suppose that it is so there, that exercise is indispensably necessary in order to preserve health. You must walk or drive out every day; you are obliged, in this country, to keep a conveyance, something like a single-horse chaise at home, which is called a buggy; the society gives a monthly allowance for travelling expences, which includes this: the first expence, however, comes very heavy. This, and some other things, would be luxuries at home; but here they are only necessaries, which we would gladly do without, if we could. Chunar is considered a very hot place, and the season, hitherto, has been very severe; but, through the kindness of our heavenly Father, I have been very well. From the construction of the houses at Madras, I suppose that they have not the hot winds: here, our houses are like English houses, with respect to thick walls and glass windows, or rather doors. During the hot winds, which are now blowing, we shut them up close early in the day, except two or three doors facing the wind, where tatties, that is, grass on bamboo frames, are placed, and kept constantly wetted:

the wind, passing through these, has its heat absorbed, and enters the houses comparatively cool. This is all well; but sometimes, the sun is very hot, the ground ready to burn the feet of the poor creatures who are obliged to go out, and no wind blowing: it is then rather trying. The beginning of the rains, till the earth becomes somewhat cooled, is represented to me as very bad: our cold season here is very agreeable."

How soon disease, aided by the climate, was to carry off this faithful servant of Christ, has been already seen. That he was habitually prepared, by the teaching of the Holy Spirit, for this change, appears from the general tenor of his communications, and from the following remarks addressed to his relatives some time before his departure from England:—

"You seem to have continued warnings, that this is not your rest. How apt we are to forget this! I may think of journeying into the country; I may think of voyaging to the East; but seldom can I realize, to any considerable extent, that trip I must shortly take, where all are spiritual beings; where all will appear new, and wonderful, and strange; and where I shall be brought into the immediate presence of Him, in whom we now live, and move, and have our being. And this is the more remarkable, since, generally, our curiosity is most alive where we have the least information. And what do I know about that eternal world? No traveller, out of all the millions that have gone thither, has ever returned to give us an account of that mysterious world. And then, when I feel that my happiness for ever and ever is connected with that world—that there I shall enjoy ineffable

bliss or insupportable woe; and, moreover, that the sun, which now is shining in glory, may rise the following morning and gaze on my empty tabernacle; nay, that at the next breath, the breath of life, the spiritual principle, may come forth free from her prison-house, and take this solemn and most interesting excursion: how is it that the things which are seen so completely drive away the consideration of those things which are unseen? Let us guard against this: let us live in the constant remembrance, that there is but a step between us and death. Surely, if we do this, we shall also constantly remember Him who is the resurrection and the life. He has taken away the sting of death: that which caused death to be so terrific was the sense of deserved punishment: let that be removed by faith 'in the Lamb slain from the foundation of the world,' then welcome, angel of rest, sent to remove us to a calm, and happy, and glorious home. But we must also seek the gracious influence of the Spirit of our God, to change and purify our souls; that, being made like unto the angels, we may be able to enter into angelic employments; being made in some degree partakers of the moral likeness of Jehovah, we may be able, in some degree, to participate of His happiness. The christian must ever bear in mind, that holiness is happiness: it contains the very elements of happiness. Mark, then, the gracious dealings of God in his fatherly corrections, and seek to have the object of his chastisement realized in your souls. 'He chastens for our profit, that we might be partakers of His holiness,' Heb. xii. 10.

"I have parted with my old friend Yate, and

with Mr. Davey. May the Angel of the covenant go with them! We are separated in body, but still one in spirit—

> "Partakers of the Saviour's grace,
> The same in mind and heart;
> Nor joy, nor grief, nor time, nor place,
> Nor life, nor death, can part."

His anxiety for the spiritual interests of others, which is one evidence of a gracious spirit, is developed in the following expressions of his sentiments to his relatives. On one occasion, he writes:—

"I long to hear of your temporal welfare, but still more of your spiritual. Is Christ becoming more precious to your souls? Is the world losing its magic influence? Is prayer more your delight, the bible more your treasure, and God more your All in all? We must have no half measures in religion: a small degree will only make you unhappy: but give yourselves up to God, give up your heart and best affections to Him, tread the world under you, look forward to eternity and glory, anticipate the joy of heaven, and then the prayer of your souls will be, 'Lord, lift thou up the light of thy countenance upon us.' That the blessed God and our Saviour may visit you with every spiritual blessing, is my constant prayer.

"How small and trifling, comparatively speaking, are the things relating to this world in which you are concerned, now I am so far removed from you! Not that I am not interested even in your smallest concerns: I can tread in imagination each well-known walk, gaze on each well-known scene, talk on each well-known event: but, still, the

things which relate to another and a better world—a world of joy and bliss, a world in which we meet, but never part—possess an overwhelming importance. Blessed be God, that he has brought most of you, I trust, to know and love him! Seek to know him more and more: seek to be filled with the knowledge of his will, in all wisdom and spiritual understanding; yea, seek to be fruitful in every good work, and increasing in the knowledge of God. The knowledge of God, in his Son, will make you wise, holy, and happy; will raise your thoughts and desires above this lower world, and lead you to have your conversation in heaven, while you are still on earth. The Lord give you this knowledge more and more."

On another occasion, he makes the following appeal to the heart and conscience:—

"Before entering on my more immediate labours as a missionary, when my time will be, I hope, completely taken up, I wish once more to address you, in writing, concerning that salvation which it is my desire to live and die in publishing to the world. A world lying in wickedness, exposed to the just indignation of God, is calculated to raise the sigh of pity, and the energies of the man who has tasted the sweets of pardoning mercy. But while the missionary surveys the wide world, and looks on all mankind as forming but one family, he still feels a more earnest desire after those who are, in a nearer way, 'bone of his bone, and flesh of his flesh,' that they may escape from impending wrath, and obtain an inheritance among them that are sanctified by faith in Christ Jesus. Suffer me, then—it may be the last time that I may ever

be able efficiently to do it—suffer me to urge upon you the consideration of your eternal welfare.

"You will probably say, that you do not neglect religion; that you attend to public and private devotions, to the Sunday-school, and to other places where you hear and see that which is good. But what is the state of your soul before God? Is your heart yet changed? Is your temper subdued? I do not mean eradicated, but is its violence abated? Do you strive against it? Do you mourn, when it gains the mastery over you? Mourn, not only for the unhappiness it causes yourself and others, but because it is so sinful in the sight of God. Is your heart sanctified? Do you think, in the sight of God, that you are washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God? Can you call God to witness that you have indeed repented of your sins committed against him who has spared you so long, bestowed blessings so numerous, and loved you so much as to give his Son to die for you, that you might not perish, but have everlasting life? Are you so sensible that you deserve never-ending misery, even 'the worm that never dieth, and the fire that is never quenched?' that it is the earnest cry of your soul, 'God, be merciful to me a sinner! save me, Jesus, or I perish!' You sometimes hear faithful and very plain preachers, and you say that you like to hear them: but tell me, in the sight of God, do you delight to do what they advise you to do? Am I wrong when I say, You know, but you do not? Oh, my sister! awful indeed is your state, to sit and hear the gospel, to be privileged to be

told of your danger, and the way of salvation; of your disease, and of a cure; of your helplessness, and of a Guide, a Helper, and a Teacher in the blessed Spirit; of a hell that yawns for you, a heaven that is open to receive you; of the blood of Jesus, which cleanseth from all sin; of God, who is now a reconciled Father, beseeching you, by his ministers, to repent, and to trust in the glad tidings of mercy! With all these momentous things placed before you continually, you neglect the welfare of your dying soul, and suffer yourself to be occupied with any thing other than with the great work of your own salvation. Think of these words from that blessed book; which, if you were to read more, and to pray over more, you would be different from what you are—'How shall we escape, if we neglect so great salvation?' In the words of your incarnate God, let me say, 'One thing is needful.' You have an immortal soul to save, a soul which will soon be separated from the body, a soul capable of the most exquisite happiness or misery. That soul is under the curse of God's violated law: but Jesus was made a curse for us, when he was crucified on the cross, that the curse of the law might be removed from us. But, the death of Christ, his agony and bloody sweat, his cross and passion, his death and burial, resurrection and ascension, will have been in vain for you, unless you apply to God, that the precious blood of Christ may be applied to your guilty conscience; that you may, individually, be made a partaker of all the benefits of his work. Seek, then, through the blessed Jesus, for that salvation which you, as well as all others, need. Seek the pardon of your sins, and the sanctification of your

soul. Ask, in the name of the Redeemer, for the gift of the Holy Ghost, to enlighten your mind, to convert your soul, to make you see your need of Christ, and to go to him for the salvation of your soul. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' Unto me, unworthy as I am, he has been pleased, by his own grace, to commit the word of reconciliation. You know that I desire your best interests and everlasting welfare: suffer me, then, with all the affection of a brother, united to all the love which I bear you, as one for whom Christ died, as an 'ambassador for Christ, as though God did beseech you by me, I pray you, in Christ's stead, be reconciled to God: for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. He that believeth in the Lord Jesus; 'that is, trusts in what he has done and suffered,' shall be saved. He that believeth not, is condemned already.' At the great day of judgment, that you and all dear to me may be found among the redeemed of the Lord, is my fervent prayer."

To a relative, who was about to proceed to India, he addresses the following judicious remarks:—

"I rejoice at the thought of your coming into the missionary field. Do not come with too sanguine hopes of success; that is, of seeing with your bodily eyes the fruit of your labours, but with an earnest desire to labour quietly, meekly, affectionately, and faithfully, and to leave the result with God. You will have often need of strong faith: you will need it much, when the hour draws nigh to say farewell: you will need it, when float-

ing on the mighty waters: you will need it in many varied and trying circumstances, all through your course. It was an excellent prayer of the disciples of old, 'Lord, increase our faith! The missionary, above all persons, is called to walk by faith. You will have the very great advantage of having a companion experienced in the ways of the Lord, to be your guide and counsellor, and the helper of your joy. But do not rely too much on man: let your chief reliance be on the Lord your God. Man is frail and weak, liable to be removed by many accidents; but God is firm, and strong, and abideth for ever. Strive to obtain a habit, through grace, of casting all your care on God."*

In 1816, the Rev. Mr. Norton was settled at Allepie, and greatly attracted the attention of the natives. One occurrence in this mission evinced the happy effects of perusing the sacred scriptures. A Hindoo youth, belonging to the school, who was employed by Mr. Norton to transcribe portions of the gospels in the vernacular tongue, became impressed with a conviction of the truths contained in them, and gradually discontinued the observance of the idolatrous rites of his family. He was removed by his relations into the interior of the country, in order to detach him from the mission; and violence was threatened, to induce him to conform to the customary practices of his caste. Urged by this treatment, he fled from the country, and coming into the Tinnevelly district, he heard of the mission in the town of that name, and sought entrance into the seminary there. The missionaries at Tinnevelly wrote to Mr. Norton, to

* The Rev. C. Friend wrote the tract, No. 277, "Do you want a Friend?"

ascertain the truth of as much of the youth's account of himself as he might be acquainted with, and he was enabled, so far, to confirm its accuracy. The youth applied himself diligently to his duties in the Tinnevelly seminary, preparatory to baptism; and the missionaries there wrote in terms of entire approbation of his conduct. A Roman catholic, who joined the Protestant church, suffered, like this youth, much persecution. "We are obliged," says Mrs. N., "to take him under our care, or they would confine him in what they call the black-hole. The bishop sent a petition to the British resident, requesting him to make Mr. Norton give him up. The resident sent it to Mr. Norton, wishing him to communicate a full account of the case, which he did; and the young man begged leave to write to him also, which he was permitted to do. He told the resident that he had been in our school more than four years: that he had thus learnt to read his bible, and that he could not belong to a church which would deprive him of the only book that would teach him the way to heaven. Several others in the school told their parents that they could not give up reading the scriptures."

At Cotym, a village on the Malabar coast, the labours of the missionaries are principally devoted to the spiritual good of the Syrian christians, of whom it is necessary to premise some account.

The Syrian christians, otherwise called St. Thomas's christians, inhabit the interior of Malabar and Travancore, in the south-west part of Hindoostan. They extend from north to south one hundred and fifty or two hundred miles, and in breadth forty or fifty. Between fifty and sixty

churches belong to this ancient branch of the christian church, which has preserved the Syriac scriptures, in manuscript, from Christ and the apostles; and, unconnected with the rest of the christian world, has stood for ages, amidst the darkest scenes of idolatry and persecution. The tradition among them, is, that the gospel was planted in Hindoostan by the apostle Thomas. Landing at Cranganore, or Chenganoor, from Aden in Arabia, he was well received by Masdeus, king of the country, whose son, Zuzan, he baptized, and afterwards ordained deacon. After continuing some time at Cranganore, he visited the coast of Coromandel, and preached the gospel at Melapoor, and finally at St. Thomas's Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion, that we have as good authority to believe that the apostle Thomas died in India, as that the apostle Peter died at Rome.

That christians existed in India, in the second century, is a fact fully attested. The bishop of India, was present, and signed his name, at the council of Nice, in 325. The next year, Frumentius was consecrated to that office by Athanasius, of Alexandria, and founded many churches in India. In the fifth century, a christian bishop, from Antioch, accompanied by a small colony of Syrians, emigrated to India, and settled on the coast of Malabar. The Syrian christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the third century till they were invaded by the Portuguese. They still retain the liturgy anciently used in the churches of Syria, and employ, in their public

worship, the language spoken by our Saviour in the streets of Jerusalem. The first notices of this people, in modern times, are found in the Portuguese histories. In 1503, there were upwards of one hundred christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast to acknowledge the supremacy of the Pope; and in 1599, they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches which were thus subdued, are called the Syro-Roman christians, and, with the converts from other tribes, form a population of nearly one hundred and fifty thousand. Those in the interior would not submit to Rome, but, after a show of union for a time, fled to the mountains in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the Syrian christians. About ten thousand persons, with fifty-three churches, separated from the catholics; but, in consequence of the corrupt doctrines and licentious manners of their associates, they have fallen from their former state, and very few traces of the high character which they once possessed, can now be discovered.

The majority are poor, and support themselves by daily labour; others employ themselves in merchandize and agriculture. Though many among them are most highly respectable, especially those of the class termed Tarragan, yet there are none who can justly be styled men of property; there are very few indeed among them possessed of property to the amount of five thousand rupees.

The number of officiating priests, commonly called Catanars, is one hundred and forty-four. These are wholly supported by the offerings of the laity on festival days, and on the administration of the occasional rites of the church, which, for the most part, afford but a very scanty support; and in very few instances do the monthly offerings received by a catanar exceed five rupees. They are generally of the best families, and, consequently, upon their character as to morals and information, depends, in a great degree, that of the districts in which they reside.

In 1806, this people was visited by the late Dr. Buchanan, who presented their case to the public in his Christian Researches, since which much has been done to meliorate their condition. He commenced a translation of the New Testament into the Syrian language, which has been completed and published since his death, and copies sent to each of the churches.

Some account of other means adopted for their welfare remains to be given.

Colonel Munro, the company's resident in Travancore, having erected a college at Cotym, for the education of the Syrian priests, wished to place an English clergyman on the spot. Accordingly, the Rev. Benjamin Bailey proceeded, with Mrs. Bailey, overland to Travancore, and they were fixed at Cotym about the beginning of 1817. All the measures planned by colonel Munro were cordially approved by the Syrian clergy, and aided by them so far as it had been practicable, to carry the arrangements for their accomplishment into effect. For the translation of the Syrian

scriptures and liturgy into Malayalim, the vernacular language of the country, a number of learned catanars were assembled by the metran; and at this period, they had advanced in their labours as far as the first book of Samuel in the Old Testament, besides the books of Psalms, Proverbs, and part of Isaiah; and in the New, to the Epistle to the Philippians. The execution of this work was superintended by the Rev. Mr. Bailey; the college also was committed to his charge.

In the course of 1818, her highness the Rannee of Travancore presented the college with twenty thousand rupees, which were laid out in land; besides a previous gift of one thousand rupees, for erecting a chapel, and furnishing the buildings of the college. She also annexed to it a tract of land in the neighbourhood of Quilon, at least seven miles in circumference, with several subsidiary grants, in order to render it productive; and, lastly, appointed a monthly allowance of seventy rupees from the state, for the support of a hospital, to be attached to the college. The rajah of Cochin, also, emulous of her highness's bounty, presented five thousand rupees for the benefit of the protestant missions, the whole of which was appropriated by the resident to the support of the southern mission, under the Rev. Mr. Mead, of the London Missionary Society.

Till the end of 1818, at which time Mr. Fenn arrived, Mr. Bailey was the only missionary resident at Cotym; and the number of his occupations prevented his making so much progress in the arrangements of the college as he wished, and, consequently, this accession was of great importance.

In December, 1819, the missionaries wrote:—"The year has been an anxious one. The departure of the late resident depressed our spirits at its commencement; and a constant succession of events, perplexed in their connexion, and important in their consequences, has kept our minds on a continued stretch, and occupied much of our most valuable time, while they have been as a dead weight upon our spirits. The efficiency of the missionaries, in the past year, has therefore been small." Of the college, they say:—"The number of students receiving instruction is twenty-five; their studies are the Syriac and the English: three of the students are surpassed by very few of the catanars in their knowledge of the Syriac. Their progress in the English is small; the pronunciation they are gradually acquiring, and six or seven of them can read any book with tolerable ease: beyond this, their knowledge of the language can scarcely be said to extend. Besides the students, there are eighteen children receiving instruction in English. The difference of these, from the students, consists in their having received no ordination, by which the students are irrevocably set apart to the clerical office." There was also a school at this time in Cotym, the scholars of which varied from thirty to fifty in number; and another on the college property in Calada, having sixteen scholars, the instruction being then confined to Malayalim.

Through subsequent years the missionary work was prosecuted with energy and effect. The translation of the scriptures proceeded in the Malayalim, and preparation was made for printing them. Hopeless of any thing better, at least for a long

time to come, Mr. Bailey, without ever having seen a type-foundry, or its apparatus of any kind, and eager to get some portion of the scriptures and some other works respectably printed, as soon as possible, set himself to endeavour to form his own types, with such aid as he could find from books alone, and from common workmen. He had recourse chiefly to the Encyclopædia Britannica; and, with the instructions which he derived from this and another small work or two, a common carpenter, and two silversmiths, he succeeded so completely, that he sent a specimen of his types, in print, to the resident, who much admired their beauty and correctness, and complimented Mr. Bailey on his success. He counted upon being able to prepare a sufficiency of types for the printing of the whole of the scriptures in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by colonel Newall, he afterwards so reduced them in size, that they could be printed at one-half of the cost of the old types.

A permanent reduction in the expense of printing also took place, involving another interesting circumstance in connexion with Mr. Bailey. The printer, sent from Madras, was dismissed. In the mean time, a youth, adopted some years ago by Mr. Bailey, as a destitute orphan child, had acquired the art of printing sufficiently to succeed as head printer, to which office he was appointed on a salary of seven rupees per month. This little incident added singularly to the completeness of Mr. Bailey's work, in the edition of the Malayalim scriptures. The translation was entirely his own, the types were formed by himself from the very

mould, and the printing was executed by an orphan boy, reared up by his charity.

"When at Quilon," Messrs. Tyerman and Bennet remark, in one of their communications, "we were not more than twenty-four hours from Cotym and the Syrian churches, which have excited so lively an interest among christians in England; and being aware that the worthy church missionaries there were desirous of seeing us, and that our having seen those christians would be highly gratifying to you all, we resolved to pay them a short visit. Our pious and excellent friends received us with all the cordiality and joy of brethren and sisters, and showed us no small kindness. We saw all that was possible for the short time of our visit, both of the state of these churches, and of this mission among them: we shall give you a general idea in as few words as we can. The whole Syrian population, in Travancore, amounts to thirteen thousand families, perhaps about seventy thousand individuals. They have fifty-five churches still in their hands; the papists have appropriated several others to themselves. These churches, in general, resemble the parish churches of our own country, though of course they are of various sizes, and differ much as to the style of architecture. Some of them are respectable buildings, and of considerable extent. They have neither pews nor benches inside. At the east end there is a kind of altar, with steps, on which a cross is placed, and tapers lighted in time of worship. Their mode of worship strongly resembles that of the Armenian churches, and strikingly approaches, in different ceremonies, those of the church of Rome. Though they have crosses in

their churches, there is no crucifix, nor carved image. The service is read in the Syriac language, of which the people know nothing, and but few of the catanars are acquainted with it. The catanars are the priests. Here is no preaching, and nothing in the whole service for their edification, but a short extract from one of the gospels, which is read in the Malayalim language, which is the language of these Syrian christians. The Rev. Mr. Bailey is engaged in translating and printing the scriptures in the Malayalim language, and has made considerable progress. The Rev. Mr. Doran is at the head of the college, in which are fifty-one students and stout boys. Twenty-eight of these are intended to be catanars. On examining all the pupils in mathematics, Latin, Greek, English, &c. &c., we found them in a very respectable state of proficiency. Here is a sort of grammar-school, in which are sixty boys; from these are selected students for the college. We found them also in an excellent state. Besides this, there are fifty-five other schools, containing about one thousand children of the Syrian christians, in different parts of the country. Both the college and the schools are conducted on principles which are decidedly evangelical, to which the metropolitan does not object. He was from home, but we saw his substitute and representative. Of all the catanars, there is but one, a young man, who appears to be truly pious. Mr. Bailey has been permitted occasionally to preach in the churches; and a good understanding appears to exist between the missionaries, and the metropolitan and catanars."

CHAPTER XII.

Burdwan.—Worship of Paper, Pens, and Ink.—Success of the Schools.—The First Converts.—Alarming Inundation.—Mercenary Character of the Hindoos.—Attempts at Imposition.—Baptism of a young Brahmin.—Card-Playing abandoned.—Low Opinion of Hindoo Veracity.—Temple at Goruckhpore.—Interesting Conversation with a Native.—Baptism, Persecution, and Firmness of a new Convert.—First Female School at Calcutta.—Conversion of a Little Hindoo Girl.—Mayaveram.—A Worshipper of Vishnoo.—The Odia Tree.—Folly and Delusions of Heathenism.—General Effect produced on Heathen Neighbours.—Memoir of Nanjanamuttoo.—Love to the Scriptures combined with Benevolence.—The Convert Abraham.—Tinnevelly.—Estimate of the Influence of the Gospel on Native Christians.—Vindication of their Character and Motives.—The Convert Stephen.—Detection of False Accusations.

At the close of the year 1816, the corresponding committee at Calcutta received a communication from lieutenant Stewart, stationed at Burdwan, proposing an extensive plan of native schools at and near that place. Three schools were accordingly taken under the society's care. With the concurrence of the committee, the plan was afterwards extended, and additional schools opened.

Of the state of these schools, an impartial observer says, Aug. 28, 1817:—"I am at Burdwan, in the house of lieutenant Stewart, an officer in the company's service. If every missionary did as much as he has done, and is doing, for the cause of civilization and religion, he need be in no fear as to his reputation with those who employ him. He has done wonders in this neighbourhood, in regard to education." The number of schools was soon after increased to ten, in which about one thousand children were taught the Bengalee language, by the new method so successfully adopted in Europe, with judicious modifications and improvements by lieutenant Stewart. Though lieutenant Stewart did not formally and regularly teach the scriptures, he continually distributed copies of the gospels and religious tracts, which were eagerly sought after by the young people when they had learned to read. Receiving an impulse, and borrowing light from the plans and operations of the late active and excellent Mr. May, at Chinsurah, he still further improved his system; and of its efficiency, Mr. Robertson and Mr. Thomason speak in the highest terms. The latter says, after an examination he conducted,—"It was very pleasing to hear a simple and good account of the English government, the two houses of parliament, the army and navy, and universities of England, with its chief towns, cities, and rivers, from a company of poor Bengalee boys, who, unless they had been brought under instruction, must have remained in entire ignorance, and stupid indifference to improvement."

The Rev. Messrs. Jetter and Deerr were settled at Burdwan, on the 17th November, 1819, lieutenant

Stewart having purchased a piece of ground, and built a house for the accommodation of the missionary family. The former took charge of the central school recently erected, in which the English language was taught, and Mr. Deerr superintended the Bengalee schools.

In July, 1820, there were about fifty scholars in the central English school, and one thousand and fifty in thirteen Bengalee schools. Their attendance was interrupted by the frequent recurrence of heathen festivals, and by occasional labours in the field. Mr. Jetter writes, on occasion of a visit paid them by a kind friend:—"We were much grieved that he could not see much of the schools, as the natives had, just then, two holydays, if we may call them so, when all the schools were shut up. They worshipped, during those two days, paper, pens, and ink! By doing so, they say, they become wise."

In 1821, an English clergyman being much wanted, the Rev. John Perowne proceeded to this station. His reception by the residents was most cordial: a subscription was set on foot for the erection of a suitable place of worship; and, on application to government, by the local authorities, an eligible spot of ground was assigned for the site of a church, and an order issued to supply the sum wanted to complete the estimate out of the public chest. The success of the schools was demonstrated by an interesting and extensive examination. Mr. Deerr, in addition to his ordinary engagements, took five boys into his house at his own expense, to whom he gave religious instruction. "I am sometimes delighted," he says, "with the

answers which I obtain, when I ask these boys the meaning of a passage of scripture. For instance, when I asked, 'What did our Lord mean, when he said, Whosoever seeth me, seeth the Father?' One, who is of the brahmin caste, answered, 'I think it may be understood thus: As the Father, the Son, and the Holy Ghost are one, therefore whosoever seeth the Son, seeth the Father also.' At another time, when I asked how it was that David called Christ his 'Lord,' though he was also called the Son of David, the same boy said, 'David had become acquainted, through the prophets, with that great Redeemer who was to come; and, in that respect, he called him his Lord; and because he became incarnate in the family of David, he is called his son."

The first converts in this mission were baptized on the fifth of May, 1822. An adult native received, on this interesting occasion, the name of Daniel, and a youth of thirteen years of age, that of John. Another promising youth was a candidate for admission to the holy ordinance. Mrs. Perowne, after many unsuccessful attempts, succeeded in forming a female Bengalee school. Mr. Perowne observes, "The remarks and questions of the children in the schools evince that a foundation is laid for much future good. There is abundant reason to bless God for what has been done. Who would have expected, a year ago, to see one thousand Hindoo children reading the gospel? Nay, so greatly are these prejudices removed, that those very boys, who, a few months since, disliked or refused to read any book which contained the name of Jesus, are now willing to read a professed

history of his life and doctrine; and, what is more, in some cases they have solicited the gospel in preference to every other book."

The operations of the missionaries were continued with much energy in all the departments of their labours, until many of the school buildings were either seriously injured, or entirely swept away, by an alarming inundation, in the autumn of 1823. All the houses of the poor Bengalees fell in, and the people were obliged to climb up the trees in order to save their lives. "There they sat, without sustenance, for four days," says Mr. Reichardt, then on a visit at Burdwan, "crying to their gods, 'Hori! Hori! save us—we are lost!' Brethren Deerr and Maisch, and myself, were together in one house; and if the water had risen but one inch higher, it would have entered our rooms, and we should have been obliged to flee to the roof, for which purpose we kept a ladder ready: however, we were spared this danger, by the water decreasing. Many idols, and particularly those which they had prepared to celebrate the poojah of the goddess Doorga, were broken to pieces, or floated away. I saw a heap of them, about sixty in number, lying broken near the road. The impotency of these idols was greatly exposed; and many of the Bengalees began to ridicule them, saying, 'Our gods are dead—they could not prevent the flood.' But, I am sorry to say, this impression of the nothingness of idols, which they, during this awful catastrophe, received, is already worn off; for, soon after that, instead of the image of Doorga, they worshipped a water-pot, into which they had cited her spirit." The injury sustained

by this calamity was, however, repaired as soon as possible.

Mr. Perowne strikingly describes the mercenary character of the Hindoos. "As my acquaintance with them enlarges," he says, "I am increasingly convinced that there is scarcely one who has the least pretension to religious concern. If you propose any thing to a man, his first question is, 'What shall I get?' The priests discover the same feeling; they officiate at the temples because they cannot get an easier or more lucrative situation. The following incident will illustrate the remark. In taking a walk one evening, I stopped at a temple. At first, the officiating brahmin seemed unwilling to converse; at length, however, he laid aside his reserve, and we entered into conversation. Pointing to an image that stood before me, I asked, 'What is that?' He replied, 'It is God.' I expressed my astonishment that he should have such unworthy notions of the Deity, as to suppose him a piece of stone, or that he should be ignorant enough to think that image capable of affording him deliverance or salvation. 'You know,' I continued, 'that it is only stone, and cannot help itself; why do you thus dishonour God, and deceive the ignorant people?' He rejoined, 'Sir, what can I do? I have no other means of getting a living. For my service at this temple, I receive of the people of the village various articles of food, &c., amounting to about four rupees a month.' 'I perceive,' said I, 'that your God is your belly;' he fully assented, observing, 'Yes; and if you will give me five rupees a month, I will do as you wish.' The natives unblushingly

say, 'We can do any thing for money—nothing without it.' Such is the language, not only of the most abandoned characters, but of some of the most respectable among the sacred caste!"

In some cases attempts were made at imposition, and in one by a number of brahmins. It is thus, in part, described by Mr. Deerr:—"Christmas day, on which they had settled to be baptized, having passed away, their application appeared to be mere pretence: in consequence, they renewed their manœuvres with increased activity, to convince me of their unaffected piety and readiness to embrace christianity. Once, on a Sunday afternoon, fourteen brahmins, all decently dressed, came, with the Doll pundit at their head: at first I could not make out the meaning of this, and said, 'I was almost afraid at the sight of you.' Apparently serene and joyful, they said, 'There is no occasion for fear. Here you see how the grace of God is multiplied! All our hearts have been engaged to search after the true God;' and they desired me to pray with them, and to unfold the glories which the gospel contains. I gladly complied with their last-mentioned request; after which, every one in turn expressed his delight at so excellent a religion, and his willingness to embrace it. Visits of this kind were frequently renewed, until they saw that they could not gain their end; for they had very significantly pointed out to me, how advantageous it would be for the extension of the kingdom of God, if the gospel were no longer to be taught by 'devils,' but by people who reverence it, and practice what they teach; meaning that they should be put in the place of the present school teachers. I showed them, in

reply, that the devil sometimes appears in different forms, and very often in that of an angel of light: and that it would therefore be necessary to know first, by evident proofs, whether the wicked one had not hid himself in them under that garb. Most of them fell off, by degrees, from this time, and gave up all pretence of a wish for baptism." It afterwards appeared that all had been pretence.

In 1828 Mr. Deerr thus writes:—

"About fifty-six persons were present at divine service. I preached from Isaiah lvii. 15, a text peculiarly suited to the heathen who attended. After the service I baptized a young brahmin: he is of a very high caste, and of a handsome and graceful appearance. The Coolin brahmins marry from among his caste, and his relatives are of the first respectability. The baptism took place, as usual, in the presence of all the people who attended service. When they saw that this young man actually renounced idolatry, by embracing christianity, strange emotions were visible in the faces both of the brahmins and of the lower-caste people: one in particular, who is a relative of the young brahmin, got, as the natives call it, a 'dry face:' his muscles must have been much contracted. It is, in reality, a hard step for a high-caste brahmin to separate for ever from his relatives. I pity them, but I see no way to avoid this. When the young man took off his string, his hand trembled, but he soon recovered. His answers were resolute, and indicated some animation. He was employed in one of our schools in Culna two years ago, being an inhabitant of that place: there he had an opportunity to become acquainted with the gospel; and, since the small congregation has been

established in Culna, he has been very frequently in company with the christians there. I had told him that his baptism would furnish a good occasion to give a short address to the audience, stating his reasons for embracing christianity; but he not feeling confident enough to address heathen pundits, I thought it sufficient to let his actions speak.

"We have now a few fine young men. May our gracious Lord be pleased to smile upon them, and to endue them with his healthful spirit, that they may become ornaments in his church!"

It is gratifying to find, that when the elder boys in the school have had their faults pointed out, they have most willingly acknowledged their error, and promised amendment; and, what is more, have generally kept their word. Among the instances Mr. Perowne gives of this, he says, "The Hindoos are so fond of card-playing, that you frequently see them in bodies by the road-side, at their favorite amusement. I am told, that people of all stations are in the habit of playing, and that a man will often win or lose the amount of two or three month's income at one sitting. Suspecting that something of the kind was going on in the schools, I inquired; and soon found, that every boy, except the christians, was in the habit of playing. I pointed out to them the consequences which might be dreaded as resulting from this habit; and said to them, 'You know that it frequently occasions strife, and envy, and hatred among you, instead of that love which our Lord has commanded; and in after life it may cause you to neglect the duties of your station, and even lead you to the commission of crime.' They seemed convinced that what I said was just; and, I have

good reason to believe, that all the elder boys have since entirely discontinued the practice."

The natives entertain a low opinion of one another's veracity. On one occasion, Mr. Deerr says, "Much conversation passed between me and the people on the subject of the christian religion. Having received information that some natives had expressed a wish to be baptized, the people present discredited the report. The fact is, that no Bengalee believes another Bengalee in a single word! They assert to me, again and again, that there is not one of them, unless God shall change their hearts, who will tell the truth. One said: 'If such a one speaks the truth when he says that he will be baptized, I will allow my ears to be cut off:' and another, 'And I, my nose.' One added: 'If such and such a one would leave off lying, and become a true christian, we should think it a miracle as great as those recorded in the gospel: should such a one give up his caste and be baptized, I have no doubt but I may also then become a christian:' another said, 'And I too:' and a third, 'No doubt we all shall.' Thus incredible does the real conversion of any one of them seem to the natives; and, humanly speaking, I am inclined to think with them: but God is mighty above all, and I have no doubt but he will be pleased to strengthen our feeble faith."

Mr. Deerr gives an affecting instance of the power of caste to extinguish the most tender feelings:—"In the beginning of July, the sister of one of our people died, four days after having given birth to a son. The child's father and other relatives immediately remarked that it would not live. My wife immediately asked them to commit

the child to her; promising to procure a nurse for it, and to bring it up, but they refused. Soon after the child sickened, most likely from starvation, for it drank milk with great eagerness when they gave it some at our request. The offer to take the child was again made, but again refused; because they would have lost caste if they had complied. They alleged, that a devil had got into the child, and consulted with one another how to dispose of it in the night. It was now evening, and the father of the child had left home in the morning, with the remark that he wished not to find the child on his return. Some of the relatives proposed to lay the child on the bank of the tank in the night, because the house would become defiled if one possessed of a devil had remained in it; but they well knew that the jackals would carry off the child: and so it was; for early the next morning, on one of us going to see what had become of it, it was no more to be found. I would not have reported this barbarous deed, had not we ourselves heard their own words. The relatives are of the Khodal caste, only next above the Hârees; and yet they would sooner see their offspring perish, than lose caste by giving the child to our care!"

At Goruckhnath, about two miles from Goruckhpore, there is a celebrated Hindoo temple. This temple is situated in the midst of a beautiful and extensive forest of mango-trees; and is a place of much celebrity among the Hindoos, who resort to it, not only from the surrounding districts, but even from the remote provinces of India.

A chief priest, called a mohunt, and a number of devotees are connected with this temple, and are maintained by a large revenue derived from

lands and other sources. The devotees wander over the country, dressed in garments of a salmon colour; for the double purpose of extending the tenets peculiar to this sect of Hindoos, and of collecting the contributions of the people in support of the temple and its worship.

The peculiar feature of this superstition is, that there is no visible representation of the supposed deity: his influence, it is imagined, presides; while his seat, which has no idol figure on it, is an object of idolatrous reverence.

Once a-week, on a fixed day, the chief priest holds a kind of religious levee in the verandah of the temple. On these occasions, several handsome carpets are spread near the central door, on which is placed a large cylindrical pillow. Upon this the mohunt reclines, clothed in a variegated silk dress. A large concourse of disciples attend; each of whom, in regular order, ascends the steps of the verandah, and advances towards the entrance: having deposited his offering on the shrine, he retires, rings a bell hung up for the purpose immediately above the door, makes his salaam, or obeisance, to the chief priest, and then mingles with the crowd assembled in the quadrangle in front. Rajahs, and other persons of rank or influence, usually occupy a post of honor near the mohunt, after they have done homage at the shrine; while ordinary worshippers retire, satisfied with a slight inclination of the hand, or a condescending recognition from the priest.

The Rev. Michael Wilkinson visits Goruckhnath, at those seasons when the greatest number of heathen resort to it, distributing the scriptures and religious tracts in considerable numbers, and

sometimes holding conversation of peculiar interest with the people. Of one of these visits he thus writes:—

"On entering the place, I made toward the temple, where a number of people were sitting. On approaching near, I observed a person of consequence, on the right-hand side of the door, reclining on a temporary sofa formed by a mattrass spread on the open terrace, and covered over with a loosely-spread rich silk-worked counterpane: he was attired in silk of various colours, sewed together in the manner of patch-work: his head was ornamented by a turban gracefully wound round, and a jet-black beard and mustachios graced his face. On his left, a handsome looking young man was sitting, dressed in a flowing robe of puce-coloured silk, by whom I was desired not to enter the temple without taking off my shoes. Declining to pay this honor, I withdrew a little backward; when the person first mentioned (who proved to be the owner of the place, and a descendant of the family by whom it was originally built) looked toward me, and, remaining in his reclining posture, asked, in a very contemptuous manner, whence I came. That I should be so regarded, you will think no wonder, when I tell you, that, at the same moment, he was receiving from the people divine honors! On my replying respectfully, his face was swollen with rage; and his eyes seemed ready to strike fire, when he told me, with a most indignant air of wounded pride, 'You have usurped our dominions, robbed us of the power and privilege of governing ourselves, and degraded us as a people!" A most pompous eulogium on their forefathers, as to their antiquity and superiority

over every other race, followed this charge of usurpation. On being reminded of the circumstances under which our government came to possess so large a portion of territory, he was somewhat surprised and confused, and could not help betraying his own ignorance of the whole matter. He was now told, however, that this was not my concern, and that I served a Master whose kingdom was not of this world.

"A most interesting conversation now took place, on the subject of his own religion and that of christianity.

"He was first asked respecting the sacred place where we were then present, and as to the benefit derived by those who visited it. To this he replied, 'According to the faith and merit of each person, so will be his reward.' 'When will this reward be obtained, and what will be its nature?' 'The body is the cause of all suffering, and of every kind of evil, and emancipation from the body is the reward ultimately expected by the devotee of our holy religion.' 'Does this emancipation take place immediately at death to every one who observes the directions of your holy men and holy books?' 'No one observes them perfectly; and, therefore, it is necessary to complete emancipation, that each individual should pass through several births.' 'Is the present birth one of the number?' 'Undoubtedly.' 'Is it the first?' Hesitating, 'It is impossible to say.' Then each person, in every successive birth, is unconscious of any one besides it?' This was admitted. 'Is each successive birth for the punishment of sin?' 'Yes. These various births are hell. Each one's present sufferings are for sins committed in a past

birth.' 'But if the person be unconscious of any previous existence, he consequently does not know for what sin he is suffering his present punishment.' 'No: how should he?' It was now shown, that the purposes of the Divine government in the punishment of sin could not, by this means, be answered: to this it was replied, that what I had said was very true; but that what God did, he did; meaning, I suppose, that 'He giveth no account of any of his matters.' To this I replied, that God was all-wise; and that all which he does is always agreeable to his own nature and character, as holy, just, and good. I then observed, that the alliance of a soul to a body conceived and born in sin, could never effect its purification, even admitting that it passed through ten millions of births. No reply was made; but, with a manifest change of countenance, evidencing better feelings than had been at first evinced, I was desired to give an account of my own religion. This I readily proceeded to do: it was the point to which I had wished to come. In almost every instance, where much interest is excited, we are thus obliged to hear and combat error, before we can get a fair chance of being heard ourselves. After proceeding some way, I was interrupted; and told, that all I had said was very good, but that I had learned it from the Hindoo holy books, and that he would proceed to finish what I had left unsaid. I begged hard to be heard on, but could not succeed. In the course of this interruption, the head pundit of the place arrived; and was desired, after introducing me to him as a person disputing the truth of Hindooism, to satisfy me that the Hindoo

religion was not only true, but the best. A very interesting discussion then took place.

"The opportunities of conversing thus with these infatuated people are the best means of making christianity known."

Mr. Wilkinson, in a letter of the 3d of August, 1828, relates the circumstances attending the recent baptism of a native, which furnish a striking contrast to the duplicity and fear of man sometimes manifested. Mr. Wilkinson thus speaks of the new convert:—

"He is a respectable mussulman, and has been sometime earnestly inquiring after truth: he is the headman of a village; and has drawn over a great portion of his people, by his conduct, to forbear persecuting him, and I do hope that a good feeling prevails among them. He is anxious to have a church and school erected to Christ in his village. His age I take to be a little more than fifty—old for this country. He is quite patriarchal in his appearance, and really so in character; a very reverend good-looking man, a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation."

The baptism took place on Sunday, the 10th of August. In reference to this solemnity, Mr. Wilkinson remarks:—

"It is extraordinary to observe the effect of this sacred ordinance on the mind in this country, compared with what we witness in England, even at the baptism of adults: here it is really a translation from the kingdom of Satan into the kingdom of God's dear Son; and the subjects of the ordi-

nance, so far as they are under right influence, seem really to feel it such. It was remarkably so in the case of the person in question. His own expressions of what his views and feelings were, can alone convey a proper idea. The mind carried back, then resting on the present, connexions to be broken, old habits given up, new connexions to be formed, new habits to be acquired; and a hundred circumstances connected with the past, and the present, and the future, do not operate slightly on a sensitive mind. My text was Gal. i. 15, 16, which was perhaps as appropriate as any that I could have chosen, 'When it pleased God to reveal his Son in me, immediately I conferred not with flesh and blood.' Faithfulness to convictions, a ready reception of Divine truth, an implicit determination to renounce all for Christ, were, in him, remarkably exemplified: no consulting of flesh and blood, so almost universally seen in most cases, when the mind is enlightened and the judgment convinced, but the heart unaffected, or at least but slightly. His determined but steady conduct seems to have operated well on the minds of most of his relations."

The faith of this venerable convert was, however, soon put to severe trial. Mr. Wilkinson writes on Wednesday, the 13th:—

"He came to me, this morning, in great distress of mind. He returned to his people on Monday, and was well received by them all: but, on Tuesday night, a brother-in-law broke in upon their peace; and, being a man of some consequence and influence among them, turned their hearts from the dear old man by the most false statements and misrepresentations; such as, his having been

fed with swine's flesh, &c., every thing that was obnoxious and offensive to the mussulman's mind: all this was accompanied with threats and violent gestures. I have advised him what to do, and he is now returned to see what can be done toward a reconciliation: but will have to endure, I fear, a fresh fight of affliction. My going would only do harm, otherwise I feel greatly inclined: a person unacquainted with the habits and temper of this people might, in such a case, by precipitancy do much mischief. I am learning every day experience, which it would be impossible to bequeath to my dearest son: things must be seen and learned from actual observation.

"Kader Buksh and Daniel went, this evening, to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the mufti, a law officer of the court, and high priest of the mussulmen: the disgraceful manner in which they had treated him, had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held: he was, however, blessed be God! firm and unmoved; asserting his determination, in the strength of Divine grace, to continue stedfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!"

Other attempts were made to induce the old man to recant, but he was preserved in his integrity: of his feelings on these occasions it is stated:—

"He says that he is always astonished at himself after they are gone; he cannot think how it

is; he seems, he says, not to be like himself; he feels to have quite another heart: 'how wonderful it is!'"

Of a visit paid to him on the 16th, Mr. Wilkinson says:—

"I found him alone, but happy. From his appearance, he had evidently been much tried: but the state of his mind evinced, that his tribulation had wrought in him patience; and patience such an experience, support, and consolation, as filled him with a hope that maketh not ashamed. In the presence of several who had assembled around us, he related what had happened, the treatment which he had experienced, and his own feelings under it. This afforded me an opportunity of contrasting the conduct of the persecutors with that of the persecuted, and of expatiating on the principles which actuated the one and the other; exhorting to a continuance in well-doing, as the best way of 'putting to silence the ignorance of foolish men.'

"Went, after breakfast, to measure out the ground which the good Cornelius (by this name he is in future to be known) wished to appropriate to the purposes of the mission. Having signified this intention in the morning, arrangements had been made for the purpose, and the old man was present to receive us, which he did joyfully. Being a little delayed, by the servants not having arrived with the chain, we were informed that the mufti had sent to him immediately after our departure, and desired his immediate attendance at his palace. The old man stedfastly refused; and received, in return, more than usual abuse. A vast concourse of people were assembled in order to witness the

appropriation of the said landed property to the cause of Christ. The sight occasioned feelings which I cannot express, and which I ever hope to recall to my recollection. The measuring of the land being finished, we took our leave; commending the venerable old man to the protection and grace of God, in words which might be heard by those that were standing near us."

The two following notices are from Mr. Wilkinson's communications: they will awaken hope that this mussulman convert may tread in the steps of the venerable Abdool Messeeh, now with God; and thus add to the proofs already afforded, that the fetters which the impostor, under Satanic influence, forged for the human mind, cannot withstand the power of the gospel when brought into action.

"Aug. 19, 1828.—The good old patriarch's trials are not all over. I went, this morning, to see him at his house, and found him a solitary being: his family had all been torn from him, and carried he knew not whither. I have employed persons to find them out, and hope they have succeeded. Who would have thought to see him resigned even to this? yet, so he was! I found him with Martyn's Testament in his hand, and the psalms and prophet Isaiah by his side—good companions in tribulation!

"Aug. 20.—Returned from a visit to the dear old patriarch. I was astonished to find him composed, peaceful, and happy. Having learned from him, the day before, that his people, &c., had been seduced and taken away by some of his relations, (a brother-in-law,) the purpose of my visit was to see what step he intended taking. The parties had taken with them eighty-five rupees, and other

valuables to a considerable amount: they were, in consequence, actionable, and he had been advised to proceed against them. On asking him about it, he said, 'No: I have sent to them to let them know that I am aware of their doings, and requested that they would acknowledge the possession of the money, &c.;' stating, that, as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error."

In 1821 the British and Foreign School Society, in concert with some members of the Calcutta School Society, then in England, obtained funds for sending out a suitable female teacher to India. Such a person was found in Miss Cooke, whose services, on her arrival in India, were surrendered by her first supporters to the corresponding committee, who were extremely desirous of promoting female education. The commencement of her exertions was singularly interesting. While engaged in studying the Bengalee language, and scarcely daring to hope that an immediate opening for entering upon the work to which she had devoted herself would be found, Miss Cooke paid a visit to one of the society's boys' schools, in order to observe their pronunciation. This circumstance, trifling in appearance, led to the establishment of her first school. Unaccustomed to see an European female in that part of the native town, a crowd collected round the door of the school. Among them was an interesting looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read. She was told, in reply, that this child had, for

three months past, been daily begging to be admitted to learn to read, among the boys; and that if Miss Cooke, who had made known her purpose of devoting herself to the instruction of girls, would attend next day, twenty girls should be collected.

On the following day, Miss Cooke, accompanied by a female friend, who speaks Bengalee fluently, attended accordingly. The visit is thus described:—

"At nine o'clock in the morning, I accompanied Miss Cooke to the native girls' school, and found thirteen were assembled. As soon as the first salutations were over, I conversed familiarly with the children, in Bengalee, on which they all appeared delighted. I asked them if they would attend regularly for instruction from that lady (looking towards Miss Cooke,) who was taking so much trouble as to learn the language, for the purpose of instructing them. They said that they would most gladly; and their little countenances were lighted up with joy. Two of them, whose names are Monachee and Ponchee, said they wished I also would come with Miss Cooke, and talk to them.

"The children then repeated their Bengalee alphabet to Miss Cooke; and after they had gone over a few of the first letters several times, we moved to come away. Little Ponchee took hold of my clothes, and said, 'Stop, my mother is coming.' I now found that some intelligence had been conveyed to the neighbours of our being there; and whilst Miss Cooke was speaking to Mr. Jetter, who had a boys' school in the place, two or three of the mothers, neatly dressed in clean white clothes, approached to the lattice-work.

I drew close to them, and said, 'I hope you will be pleased that your children should be instructed by us. That lady, Miss Cooke, has come over from England, solely for the purpose of instructing the children of the natives of this country.' Monachee's mother inquired if she could speak their language? I told them she had begun to learn it, on her way hither; that she could read and write it a little; and, in a short time, I hoped she would be able to converse with them familiarly. She heard, in England, that the women of this country were kept in total ignorance, that they were not taught even to read or write, and that the men alone were allowed to attain to any degree of knowledge. It was also generally understood, that the chief objection arose from your having no female who would undertake to teach. She, therefore, felt much sorrow and compassion for your state; and determined to leave her country, her parents, her friends, and every other advantage, and come here, for the sole purpose of educating your female children.' On hearing this, they cried out with one voice, smiting their bosoms with their right hands, 'O! what a pearl of a woman is this!' I added, 'She has given up great expectations to come here; and seeks not the riches of this world, but that she may promote your best interests.' 'Our children are yours, we give them to you!' rejoined two or three of the mothers at once. After asking why I had learned their language, they inquired if I were married. I said, 'I have been.' And on their asking after my husband, I replied, 'He is not.' They now whispered to each other, 'She has lost her husband: do not question her on that head:' and, for

a few moments, they remained perfectly silent, with sad and sympathizing looks." After a few more questions the ladies retired, with the salaams of both children and parents.

This development of Miss Cooke's plans seems to have prevented much suspicion from being entertained as to her motives, and the effects of her intercourse with the children. Petitions were presented from time to time, from different quarters of the native town; so that eight schools were soon established, and more might have been begun, had time allowed. One instance, however, of the suspicion with which untutored minds are apt to view disinterested labours for their good, it may be well to notice.

The first girl who presented herself, after having attended daily for some weeks, was withdrawn; and, under the pretext of going to a distance, was absent about a fortnight. Daily inquiry being made after her, the father, one day, presented a paper, written in English, which he required Miss Cooke to sign; and promised, in that case, to send his child to school again. This proved to be an agreement, by which Miss Cooke was required to bind herself to make no claim upon the child hereafter, on the score of educating her; and that her parents should be at liberty to take her away when they chose. Miss Cooke, with the utmost readiness, signed the agreement: the child returned to school, nor has any further interruption, except what the ignorance and indolence of the parents occasion, arisen in any quarter.

It is pleasing to add, that several of the elder girls at the asylum for the female orphans of European parents, who had given evidence of hav-

ing become truly pious, entered, with gladness of heart, on the study of Bengalee, in order that, under Miss Cooke's instructions, they might be prepared to act as teachers in the female schools. Other schools for boys were opened, and the various means of usefulness were plied with great activity. The visits of the marchioness of Hastings to the female schools seem to have been attended with happy results. "Certain it is," say the committee, "that since her ladyship's visit, the mistress of the Shyam bazaar school, the only female teacher that could at first be found, has been called to instruct a respectable brahminee, a widow, with two other adult females, at her own house, during the hours not occupied in the school: and this widowed brahminee, though herself still a learner, attends daily at the house of a brahmin to instruct his two daughters."

Mrs. Wilson (late Miss Cooke) has been permitted to see the fruit of her labours in the conversion of a little Hindoo girl, who has been the means of bringing her father and mother to the knowledge of the truth. All three were baptized on the same sabbath morning. Mary Anne, as she was then called, had been a constant attendant on one of the native schools, about three years before; at which time her father was absent, as bearer to a gentleman who went to Rangoon. After she had been about a year at school, she objected to join her mother in the usual poojahs and worship of idols; but, in all other respects, was truly exemplary, and a most diligent, obedient child. On the father's return, the mother told him of their daughter's objections, at which he was greatly enraged, and forbade her attending

school any longer. The child obeyed; but in a few months she pined away, and fell off in health and spirits, yet often remonstrated gently with her parents, and told them what she had learnt of the true God. Some time after, the parents accompanied their child to Mrs. Wilson's house, intreating her to receive their daughter again, and also to impart to them such instruction as she had received; requesting, also, that the father might have employment, and that they might reside on the mission premises. Mrs. Wilson consented, they became attendants on christian worship, twice a-day; the daughter seized every spare moment to read the scriptures to them; the father proved a most useful servant, and the mother conducted herself in a quiet, modest manner. The daughter, moreover, is likely to be one of Mrs. Wilson's best teachers, as she has very good abilities, and is very active.

At Mayaveram there has been a school since 1819, since which great exertion has been made. The following is an instance of success. Sibadunmahen was a worshipper of Vishnoo, and of the king's or rajah's caste. Becoming acquainted with a learned native, he read with him the vedas, visited with him the saints of the mountains, and also practised with him various penances, among which were the following: Sitting, for a day or two, or a week, with the knees up to the shoulders, shutting the eyes, and drawing no breath for an hour;—becoming fixed in a position with the head on the ground and the feet lifted up towards heaven, drawing breath in very small quantities for two or three days;—sitting on the ground from five to ten days, with the feet tied to the back with red

tape; drawing no breath, for the first stage, from sixteen to thirty-two minutes; in the second, from thirty-two to forty-eight; and in the third, from forty-eight to sixty-four minutes; in which penance many are killed, by restraining their breath too long; —turning the tongue to the roof of the mouth, and keeping it fixed there for half an hour or an hour without respiration;—stopping up the eyes, ears, mouth, &c. and sitting thus for an hour;—keeping the body one or two hours under water, or if possible, by much practice, for a day;—raising the body in a sitting position, one, two, and sometimes five feet from the ground, by suppressing respiration;—and, in a sitting posture, crossing the legs, and bending with the hands until they come almost back, and sitting without respiration for an hour. Sibadumnahen went through them all to a certain degree; entirely, as he confesses, with the sincere desire to receive, by these means, an internal revelation of the Deity; but being frequently in danger of killing himself, he at last retreated from his retired habitation, and traversed the country; till travelling down the coast, most likely considered by many natives as a great saint, he went to Tanjore and Madras, and there became acquainted with some of the missionaries. After a short stay, he roved about for upwards of nine years longer, and, as he says, "Sometimes I was dressed in silk, and received adoration from the people; at other times I was poor and miserable, for the blessing was not with me: but I should not have got tired by this; it was the distress of my mind that pursued me, and drove me from place to place. I could not forgive myself; and felt the displeasure of God so heavily upon me, that at

times I thought I could not live. I heard the christian veda, and heard it with pleasure. I read and studied it, and read other books on christianity to my satisfaction, but could not get loose from the world, nor could I even think of forsaking heathenism. A friend said to me, referring to the combination of heathenism with christianity, 'This will not do, you only trifle with the truth and provoke the anger of God; turn to God.'" This exhortation he obeyed, and exclaimed, "I long now to cast off the heathen yoke, and to serve the Lord."

Mr. Barenbruek says, Aug. 2, 1831, "The large odia-tree was cut or rooted up to-day, and the fall was like thunder. This tree was worshipped by our new converts and their ancestors at Valangaman for about four generations; and known by the name of Madura Viran, (a hero of Madura,) who is so called because he destroyed many wicked people at Madura. This large and famous tree is said to be about one hundred and twenty years old, and is considered by them and the other inhabitants of this place as a holy tree, the residence of their swamy, (idol,) the great Madura Viran. These people, as well as their forefathers, have adored it as a sacred tree, and offered sheep, fowls, swine, wine, &c., once a year. They never led strangers near it, fearing that they would be hurt by the great Viran. If they were sometimes obliged to rest or sleep under the shade of the tree, they never ventured to stretch their feet toward its side or trunk, expecting to be hurt by the Viran for their disrespect to him. Such was their great regard for this tree, as long as they remained in heathenism; but now they were ashamed

of their superstition, and did not fear the tree. At first they cut several large boughs from it for the school-room, which we now use also as a place of worship; and this day they cut down the whole tree itself, to the great wonder and fear of many of the inhabitants of this place. When the tree fell down, many hundreds of people were surprised to hear of it, and came to see it themselves. For about a whole week, many used to come and see the tree, as a miracle: they threatened our new converts, that the Viran would soon revenge them. The head old man was ill a few days ago, after he had cut some boughs from the tree for the school. The people immediately said, that Viran had punished him. This the old man heard; and wanted to cut the tree down at once, to show that he and his people are not afraid of it; but that they trust the great God Almighty. I rejoiced much to see the steadiness of our new converts. Sensible of the great weakness of the natives, as to fearing the evil spirit, I consider that it is the Lord who gives them His Spirit that they may not fear evil ones. No people at Valangaman came to assist them in cutting the tree. The whole was sold for about twenty-six rupees. Being at Valangaman to instruct some of our people, I found it a favourable opportunity to read the word of God to those who came to see the tree in great crowds, whom I desired to come into the school-room, and began to read and speak from the gospel to them."

He also makes the following communication, illustrative of the folly and delusions of heathenism.

"While speaking with some of the people near the river Cavery, two men came, carrying on a board a pullaiyar, or household-god made of

cow-dung! They turned the board, and dropped their vile god into the river. I made some remarks to the people: they admitted that a great part of their religious ceremonies were much like the little children's play; and seemed to hear attentively what I said to them of the true God. One of them, a brahmin, of surprising ignorance, appeared to dislike seeing the people so attentively listening to my words; and came forward, saying, that whatever I had said and still might say, it was certain enough that the pullaiyar was a god. I asked him, whether he was convinced that the pullaiyar, which he said was a deity, was made of cow-dung. "Yes," he said, "I am: and what has this to do with the matter?" "Nothing more," I replied, "than that you will easily find out that this heap of cow-dung, however sacred it may appear to you, cannot hear, nor see, nor feel, nor move: but a dog and an ox may do all this, being at least a living creature, and therefore far superior to the pullaiyar." "Yes," he answered, "the pullaiyar, I cannot deny, is inferior, but still a deity." "By this," I rejoined, "you are inclined to allow that the dog and the ox are superior deities." The burst of laughter which issued from the crowd prevented the brahmin from saying any more in defence of the pullaiyar, which in the mean time had been dissolved in the water; and one of the heathens, who had heard me with attention, turning toward it, said to the brahmin, "Here you see what your pulliayar is!"

"We drew near to a village, where a great feast was about to be held, as the pagoda car was to pass through the street: we found it very noisy as we approached the town, which is large: the

pagoda is very rich, having considerable funds. On entering the place, every one appeared taken up with the festivity of the day. On all these occasions, there is such a wild and horrible noise, and their features bespeak so much of the physiognomy of the prince of darkness, that a christian never can witness it without being shocked: several times, when I have made an attempt to speak to them on such occasions, and when they did even attend to what I said, they appeared as if intoxicated. Thirty-three children rose in their classes for examination; and, as soon as the car had finished its course through the town, many of the returning people came to the school and were present at the examination: after the examination, I spoke affectionately but seriously to the children, on the lamentable state of heathenism: some felt the truth, and told me that it was all sin. When I spoke to the adult heathens, they accorded with the children, and said, "Sir, it is now the cali yug [earthen age]: we must still remain in our ignorance and the manners of our forefathers; but our children will come to the true knowledge, and be happier than we."

As to the general effect produced, Mr. Barenbruck writes, "Among those who still remain in heathenism, a good opinion of christianity is taking root; the worthlessness of their idols is more openly acknowledged, and their worship neglected. Some have gone so far as to make presents to the mission of parts of their lands, for the benefit of the christians, for the establishment of schools, &c. We will not say that they have the purest motives, such as christians would have; but they evidently have done this from a conviction that the christians

have right on their side. There would, perhaps, appear still more of this benevolent spirit and of this favourable inclination towards christianity, and opposition would be less, were there not some influential natives, who, from interest in idolatry, or from other motives, set themselves up as opponents; and secretly excite other people to opposition, by promulgating a number of falsehoods respecting ourselves and christianity. They tell, for instance, that, at baptism, we give the people dirty water to drink, or that we put such water into human skulls and then offer it; or that we give them cow's flesh to eat; or that we dissuade slaves from serving their masters, and sub-cultivators from paying their landlords their dues, persuading them, at the same time, to wrest their lands from them; or that we allure people to become christians by promising them remission of taxes, and such like. In short, sometimes we are said to be the worst people in existence; or they say that only the low parriars and some senseless toddy-people embrace this religion, by which they endeavour to lower it in the estimation of the people; and, when they cannot deny that soodras are converted, of whom there are whole congregations, and that even brahmins are in favour of christianity, desiring christian schools, that their boys may learn this good religion, they quickly find out some other reason to contemn them also. The bulk of the people, however, become more and more aware of these falsehoods: in some places, where they used to point at a christian with sneering and contempt, they now address him kindly, make him read the book which he may have in his hand, and often do not let him go without giving them a

copy of it. While one rich native does all that he can to injúre us and the cause, another rich native favours us and promotes it. Brahmin proprietors have given lands as a charity for the settlement of native christians. Two brahmins, in the beginning of this year, even joined one of the congregations; but, as we feared they would not hold out long, both because we suspected their motives, and because they would find the persecutions of the other brahmins too hard for them, so it has happened, and they have withdrawn. Instances have occurred, in which brahmins, quarrelling among themselves, have threatened one another with becoming christians, if they were not immediately satisfied according to their demands. Among the lower classes, they began, some months ago, to make superstitious use of our christian books. A man had resolved to become a christian, and had taken such books into his house: in the night, either in a dream or otherwise, the evil demon told him, that unless he removed these books he would no longer be his friend nor do him any good. The man replied, 'Thou hast never done me any good, neither will I serve thee any longer; and these books shall remain here.' This was soon spread among the heathen; when some came and asked for books, in order to keep the devil out of their houses. This was, of course, refused.

"Among Roman catholics, likewise, the truth is gradually gaining ground; and not a few have, in the course of the year, exchanged their superstitions for the pure doctrines of the gospel.

"The moormen also begin to lend a more patient ear to the word of truth; and though they, in general, remain still very obstinate in believing their

prophet and his koran, yet individuals read our books, and examine the nature of christianity. Some have come and asked for the scriptures; others have made christians read them to them. In one place, a number of moormen proposed to one of us to have a public disputation with their priests about religion: the next day was fixed for the purpose; but the latter failed to attend. In another place, two moormen are very desirous of embracing christianity; but still stand back, from fear of persecution and of remaining without a livelihood.

"Although, then, we have to pass through various trials and difficulties, and through much evil report, yet, in this district, knowledge is increasing in all quarters. And if any district requires it, it is this; because the spirit of lies and deceit has so extensively and shockingly possessed this people, that it has been justly called the worst in India. Christianity only can change this horrible state of things; and, blessed be God, this glorious work is making steady progress!

"There are, in the district, under the superintendence of the missionaries, fifty-five schools; containing, at the date of the last returns, one thousand three hundred and sixty scholars, with an average attendance of nine hundred and forty-three."

The following are extracts from a memoir drawn up by Mr. B——, at Mayaveram, in connexion with whom John Devasagayam labours.

"Nanjanamuttoo was born, in the year 1799, at Tranquebar, where her father and mother are still living: her father is interpreter to the Danish government. She was married to John Devasagaya

in the year 1813, and became, during the space of fifteen years, the mother of four children, of whom only two are at present alive, and prove to be a comfort to their bereaved father.

"When we were at Combaconum and Tranquebar, I knew but little about her; except in the church, where I always observed her one of my most attentive hearers. When we removed, in the year 1826, from Tranquebar to Mayaveram, she came along with us, accompanied by her husband and two children; and, since that period, I became more acquainted with her.

"On the 3d of June, 1826, when she expressed to me her desire to receive the Lord's supper with the other christians at Mayaveram, I had the first conversation with her respecting the salvation of her soul. Through the grace of God, she began to see, that to become a christian is to be born again by the Spirit of God. From this time, it was very seldom that she was absent from divine service: she was, indeed, an example to all other christian women of our small congregation: she attended morning and evening prayer very regularly. I never perceived her attention tired, or attracted by other objects, while at church. The last time that I had conversation with her, she assured me, that she knew not any thing which she desired more than that the Lord would forgive her sins, and give her an assurance of salvation: she had then been for some months labouring under the disease of which she died.

"She used frequently to visit Mrs. Barenbruck, in company with the other christian women: on being told that a weekly prayer-meeting among women would be worthy of her consideration, she collected several females, who assembled, from

that day, every week by turns in each of their houses: indeed, among the female christians, and to some heathen, she proved to be an excellent catechist.

"I saw her a day previous to her leaving this settlement. There was a quietude and peace in her countenance, which I liked to see, though I was speaking of the probability of her days drawing to a close. I saw she was weak, and therefore I only spoke a few words to her; she appeared very thankful, and it seemed hard for her at this time to leave the mission. She departed this life at Tranquebar, among her friends and relations."

The last hours of this pious woman are thus described by her husband.

"She bore her sufferings with patience and resignation, and meditated frequently on the passion of our Saviour. When I asked her of the state of her mind, she answered, that she continually looked to the Lord, and prayed that he would pardon all her sins, and receive her soul to his feet. She frequently spoke of her death; and directed her much-distressed mother and sisters to Jesus, and comforted them greatly.

"A few days before her death, when she was attacked by hard breathing, she called me, and desired that I would bring up her two boys, one about nine years old, and the other four, to the service of the Lord. Another time, she appeared to be greatly concerned for them: when I told her that she should commend them to our blessed Lord Jesus, who gave them to her, and who is able to bring them back to her arms, she became immediately silent, and appeared comforted.

"Her last year was mostly spent in reading the word of God to herself, her relations, and a number

of christian and heathen females, to whom she found access since we came to Mayaveram: she was also the principal leader of the females' Friday-meeting in our new mission. What she read frequently was, the Old and New Testament, Bunyan's Pilgrim's Progress, Indian Pilgrim, and two other very edifying books: the hymn book also she read, and most of the present tracts, to herself and others; and, whenever she went to Tranquebar, although the visit was for a short time, she took those valuable books with her.

"When she left Mayaveram, she appeared to be sensible of her death; and desired me to write to her sister's husband at Combaconum, and request him to send her sister to Tranquebar for some time. When I asked her why she made so pressing a request, she told me that she wanted her sister to be near her, and to read to her the word of God. She had the attendance of her mother, grandmother, aunt, and two younger sisters; but they could not read. For several months past, she took particular delight in reading an excellent book, which was also the favourite book of my late mother. I saw my wife frequently reading it to herself, and to those christian and heathen women who visited her; and she spoke also to me on the same when I was at leisure.

"I grew sometimes very anxious lest she had not given her heart fully or entirely to the Lord. This I frequently spoke to her about, and she acknowledged and lamented it; and often prayed to the Lord for the grace and strength of his Spirit to convert her soul entirely to himself.

"Reading some of her letters, I find in one, dated June, 1827, when she was at Tranquebar unwell. She writes :—

"'I feel myself so weak, that I was not able to go to church the last Sunday, and only my sister attended the church. I am not now at my parents' house, but live in our house with my sister. Christian helps us in reading at our morning and evening prayer: Jesudasen attends to his learning. In my present state, I resign my soul and body into the hands of my gracious Father, and continue to pray, that he may truly convert my soul, and receive it to himself, whatever may be his pleasure, either to keep me here or to call me to himself.'"

One youth, on his leaving a mission-school, and becoming a servant in the employ of a christian gentleman, stood alone as an advocate of the truth; and, though persecuted by his family, was made the instrument of converting one relative. Being commissioned by him to undertake a journey, for the expense of which eight shillings were allowed, he spent only a small sum of his own, that with this sum he might purchase a Tamul bible. In this he read both day and night. While perusing it one day, a poor man came to him, and after hearing three chapters, said he would give anything he had on earth to possess a bible. The youth then inquired if he could read: he said, No; but he had a son who could; when the youth generously gave him his dearly-bought and beloved treasure.

Abraham was one of the first-fruits of the Tinnevelly mission, and, in common with the rest, endured afflictions for Christ's sake. In March, 1828, he was appointed schoolmaster in a village where he had previously assisted his brother Titus in caring for the spiritual welfare of the people. At that period the people were much harassed by

their enemies; who, at last, burned down their school and prayer-house, which occasioned proceedings in court, where the enemies, both heathens and moormans, managed so as to escape punishment; and, on their return, accused the people at the station of various crimes, involving Abraham also in them. All at last came to nothing; but the tasildar, siding with the heathen, had means of distressing the people at hand previous to the decision. Abraham and his friends were most unjustly kept confined by him for about thirty days, without any examination at all; after which a kind of mock trial took place, and they were liberated. But the cruel treatment which they experienced destroyed Abraham's health: he was taken ill in the prison, returned home ill, aud never recovered. He was remarkably meek, trusting in the Lord; and always encouraged the people to be patient in suffering, and not to render evil for evil.

When he grew worse, he sent this message to Titus—"Read often our religious books: pray without ceasing; and be more and more diligent in exhorting the people." To the heathen, in another village, he sent the following message—"Forsake your idols, and your vain ceremonies; and believe in the Lord Jesus Christ. Repent, and receive the forgiveness of your sins: thus strive to escape from the wrath to come." The next day he sent for Titus, desired on his arrival that the congregation might be assembled, and spoke to them to the following effect. "As I am now at the point of death, what do you think about me? O my dear friends, I greatly desire to leave this world and this body. Were I still to

stay awhile, it would be well for you; but let this be not according to our wish, but to the will of the Lord. Now, by whom do you think I am at present so joyful and comfortable?" To which Nallatambi replied, "It is by the grace of the Lord Jesus Christ." Abraham then continued, "Those who have not received the grace and mercy of our Saviour Jesus Christ, cannot be so joyful and comfortable at the hour of death. They are not at all desirous to leave this world. They are full of fear and trembling. They receive no comfort from the god which they worship; and they die worthy of the punishment of hell. On account of such persons it is right that others weep. Wherefore, do not think that I am afraid to die, or that I am perplexed." The people answered him to these particulars. He then further addressed them thus:—"Be diligent in going to church and in prayer. Walk in the fear of the Lord, until you leave this world. Pray also in private. Do not forget, O do not forget the things which I have now spoken to you. Do not forget them."

They then took him up, and carried him to Tiroopoolangoody, accompanied by many of his people. On the road, when he saw them come along so far, he requested the cot to be put down, and called these people together, saying—"Why do you come along so far? I can be of no use to you. But the Lord liveth for ever: believe in him; he will do what is necessary. Take care, that when you come to die, you may be as glad as I am." He then bade them farewell. When the procession came near Tiroopoolangoody, it rained, so that Titus and the rest feared that Abraham

would get wet: observing that, he said, "Are you displeased with the work of the Lord? Be patiently resigned to his will." They then reached home, and had prayer together.

The next morning many heathens came to see him, and lamented: he addressed them thus: "You need not weep concerning me; but weep concerning yourselves. I rejoice to leave this world. That you also may have such comfort and joy, forsake the idols which you have so long worshipped, and turn to the living Lord Jesus Christ."

He then called Titus, and spoke thus to him: "Serve the Lord with fear, as long as you shall be in this world. Be very diligent in teaching the people. Call, yourself, the people together to prayer; and exhort them for their edification. Boldly tell the heathen to repent, because the kingdom of God is come nigh. In all your conduct, fear God." He then informed him of the persons to whom he owed anything, and the amount of his debts; and then called his wife, whom he addressed thus: "Weep not about me. Believe in the Lord; he will give you the needful comfort. Do not trust in me, who am shortly to leave you. The Lord is immortal; he will be your helper for ever. Trust in the Lord Jesus Christ." He then turned again to Titus, and said, "Out of the pay which our reverend minister gives me, defray the expenses, and the rest give to my wife. Deliver my son over to him, to care for the fatherless and the widow. My infant child Isaac, give into the care of an old woman; for whom ask our minister for some support, as for this boy. Be not careless about it." Titus asked

him whether they had hitherto used any fraud against each other: he replied, "You will not do so: I know that very well; but I say what I must say. Now I cannot speak any more: feel my pulse." Titus did so; and, as it was nearly gone, said, "Death is near." Abraham then spread out his hands, looked up, and prayed silently, which was evident from the movement of his mouth: he then said, "I cannot speak any more." After that, he gave signs to lift him up. Titus placed him in a sitting posture; but he kneeled down, with his face to the ground, and, having continued thus for awhile, he cried, "O Jesus!" He then gave signs to put him back again. Titus did so; upon which his happy spirit left its body of clay. Titus further relates, that he repeatedly spoke to the people the words before stated: on one such occasion he said, "In many words there will be faults. Let us seek, above all, while in this world, the grace of the Lord Jesus Christ, who is able to impart such comfort to sinful men in the hour of death. May He himself fit us for it!" Not long before his death he said also this to Titus: "You need not make vain expense in buying a new cloth for my corpse. Both the body and the cloth will turn to earth. All the ornaments of the body are vain; therefore don't do so. Ornament your immortal souls."

Thus died Abraham in the service of his heavenly Master! Divine grace was very conspicuous in him, as it was also in his brother Stephen. Their spirits are now, doubtless, rejoicing together in His presence. Their memory is sweet and edifying. Blessed be the name of the Lord!

After stating the results of missionary labours in the Tinnevelly district, Messrs. Rhenius and Schmid proceed to answer two important inquiries.

"But, are all these two thousand families true christians? To this we do not hesitate to answer, 'No; not all.' They are a mixture, as our Saviour foretold that his church would be; 'The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind,' Matt. xiii. 47. But all have renounced idolatry, and the service of devils, and put themselves and families under christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them? Is it not an exchange of a false, childish, impure, filthy, stupifying, degrading worship, for the reasonable, holy, enlightening, exalting, glorious worship of the true God in Christ? An exchange of the execrable stories of wicked gods and men, inculcating and encouraging all kinds of vices, for the blessed, soul-converting, enlightening histories, and holy precepts of the scriptures, a small thing? Will the people get better, so long as they think that their idols are gods, their lying and fighting gods worthy of imitation, and their filthy stories pleasant things? A conviction of the contrary, a renunciation of them, a desire to know the truth, a readiness to be instructed therein, are absolutely necessary to true conversion: they are, in fact, the beginning of it. When, therefore, we say that they are not yet all true christians, we chiefly mean, that they are not yet all high in the attainment of christian knowledge and experience. Many among them may also have embraced christianity, in the first place, merely because their

masters or friends did so; and others, because they saw the improved condition of the native christians, and desired to be delivered from oppression and wrong. But even among them we have had many instances of their becoming, by degrees, truly enlightened and blameless characters, who would endure anything for Christ's sake, and are an honour to the christian church. In short, there are many who are really benefited by the change; and exhibit the regenerating influence of the gospel on their souls, by a thorough change of principle.* We have many instances of persons enduring the most vexatious, injurious, and provoking treatment of the heathen; not, indeed, without temptation and pain; but with a meekness, and patience, and self-denial, which show, at once, that they are strengthened by a higher power, and that the blessed injunctions of the gospel have taken hold of their hearts. We have instances, in which persons, after their conversion, have come of their own accord, and confessed their having formerly connived at cheating the government, by the native revenue officers; and their being compelled by the gospel not to do so any longer, but to walk honestly. Just now, a person, who has lately requested to be instructed, is earnestly desirous to pay his due to the owner of his village, even before the time, only in order to cut off every

* Such persons only are admitted into full communion of the church by baptism: the rest remain candidates for it. Hitherto, about five hundred have been baptized, including children. Not that there are not many more, among the rest, worthy of the ordinance; but they are delayed, partly by our carefulness in the matter, and partly by the too many labours on our hands.

occasion for opposing this step, and distressing him and his family for it. We have many instances of their forgiving their enemies for Christ's sake—of their love of truth—of their lively hope of eternal life. Many have shown a complete horror when thinking on their former worship of senseless idols and cruel devils; and praise the grace of God, which gave them the light of the gospel. Several have, on their death-beds, exhibited a confidence and joy in God, which astonished the bystanders, and made them express a wish likewise to 'die the death of the righteous.' On the contrary, we have instances, also, of backsliders, and others who allow their evil tempers and habits to be troublesome to the rest. But who has authorised us not to expect such? Had not the apostolic churches the same? And can we marvel, that, among those who arise from such a depth of corruption and wickedness, and from so gross a darkness as Hindooism is, there should, now and then, appear remainders of the same? From what a labyrinth of false notions and evil habits have they to extricate themselves! With how many temptations are they surrounded! To what fears and sufferings are they exposed, by their persecuting enemies, by the false accusations and complaints against them! If they, then, occasionally fall, by allowing themselves, perhaps, a lie, or getting into a passion by provocation, we have rather to commiserate and help them, than condemn them, and at once pronounce them hypocrites. It would fill a large volume were we to enlarge on this subject; but this is not our present design. The failings of the native christians, or the intrusion of real hypocrites into the christian

church, so readily animadverted upon by some, do in no wise diminish our duty of teaching them the way of salvation through Jesus Christ. What they are not now, they may become hereafter. A tree wants time to come to maturity, and to yield all the fruit we can reasonably expect.

"But are not all these christians of the lowest castes only, the dregs of the people? "And suppose it were so, what of that? Shall that hinder us in our endeavour to promote, and in rejoicing in their conversion? What, however, are called the 'low castes of the people' makes up a very large portion of the natives: they are the labouring class, without whom the rest cannot live. From the neglect and contempt in which they have been held for ages, they are, indeed, very ignorant, with very little or no moral restraint on their natural passions; without excitement to appear decent; full of slavish fear and blind submission; and therefore easily made tools of by the higher castes, for perpetrating their vile purposes: still they are our fellow-men, esteemed equally with us before God, and capable of the highest cultivation. What a blessing will it be to the country, when all these low castes will be truly converted to Christ! A great mass of evil will then be removed from this nation. And shall we not labour for that end? Shall we not instruct them, if they desire it? Shall we not stimulate them to it, if they do not? We should be perfectly content, therefore, if our congregations consisted only of these low people. The value of the soul does not depend on the native divisions of caste, or any outward advantage whatever. But the fact is, that only a few congregations are of

these lowest castes: the shanar caste has yielded the most; and several are of the common soodra and moodeliar castes.

"Still, do they not become christians, in order to be freed from taxes, or to deprive others of their lands, &c., by our instrumentality? No. These are false accusations, which the enemies of christianity bring against all these people, because such cases may have occurred, though, we are confident, without success: such persons must soon find out their mistake, and either leave the church, or yield to better feelings and views. These idle accusations probably originate with persons who have been obliged not to extort from the christians more than what was right, and to restore to them what they had unjustly made their own. We could write long histories on this subject: suffice it to say, that the christians, so far from being freed from taxes, are, in not a few instances, obliged to pay even more than they formerly did in their heathen state, by which the native officers intend to force them back to heathenism; that the native christians do not refuse to pay any taxes, but such as are not ordered by government; and that they most properly desire to be exempted from all undue exactions which the native officers and miraskarers make to enrich themselves, and from all demands for the support of idolatry. As of old, so also now, there are many Demetriuses, whose craft is in danger, and who therefore vent their ill-will by such false accusations, and indulge in styling the christians 'slaves,' 'senseless toddy-people,' &c. If moodeliars also become christians, then, of course, they are also without understanding. But God will and does confound the calumniators."

The following account of a native christian is extracted from the journal of the Rev. J. C. T. Winckler.

"Although Stephen was so weak and exhausted, on my arrival at his station on the 29th of July, that he could scarcely rise from his couch, yet, as soon as he heard that I had come, he mustered all his remaining strength, and came, with faltering steps, to the church. I was sorry that he had come so far, in such a weak state; and caused him to lie down quietly upon the couch, which had been brought for him. He said that he could not help coming, and praising the Lord, in the congregation, for his mercy; and that his chief delight was now in the word of God. Toward noon, I visited him in his house, and spoke more fully with him about the state of his soul. He said that he was unable to express all the mercy which the Lord had shown to him. Upon my asking him, whether his knowing himself to be a sinner did not disturb his inward peace and joy in God, he answered, 'No, not now; for I fully believe, and know, that Jesus Christ died for me, and has forgiven me all my sins. The Holy Ghost is now no more against me, but for me. I feel an unspeakable love to him.' In short, all that he said respecting his state amounted to no less than what is expressed by St. Paul, Rom. v. 1—5. The several scripture passages which I related during the conversation delighted him much, and he failed not to make a short comment upon them, from his own experience: thus it was also verified in him, 'All thy children shall be taught of the Lord.'

"The next evening, after I had returned from an excursion to some other villages, I heard that he was not expected to survive the night. I hastened

therefore to him: he could not rise; but his countenance indicated that he was peaceful and joyful. He spoke little, except when his wife, on seeing him, as it were, at the gates of death, burst into tears, he recalled all his strength to comfort her, and said, 'Do not mourn for me, as those who have no hope! I am going to be with the Lord. I shall not die, really. I have a place prepared for me in heaven, where my Lord Jesus Christ is; and do not think that the Lord will leave you, and my three little children, after my departure. He will do more for you than I could do.'

"Not only several of our people, but also a pretty large number of heathen, were present. I showed them how comfortless and despairing they become in the prospect of death; and said it could not be otherwise, because they served and worshipped the devil, and despised the word of God; they could see now, with their own eyes, what a difference there was between the death of a true christian and an ungodly man, one who worshipped idols and devils. In such a strain I went on for some time, and was gratified to see how those who formerly reviled me when I exhorted them, now received my exhortation, which was no less urgent than ever, with a seeming meekness and gratification which I had not anticipated. True it is, that the embracing of proper opportunities to exhort the people conveys a great power of the Spirit along with it; though, on the other hand, we are likewise exhorted to be 'instant in season and out of season.' I doubt not but the sight of this redeemed and silently-departing brother spoke more powerfully to them, or rather the Lord through this means, than my words. May that grace

which was made manifest here, not be received in vain by them!

"I went again to see him. He was now a little recovered in strength, so as to be able to speak out his heart freely again. He longed to be with the Lord, but would submit in all things to the Lord's will. He said, 'Should the Lord find it good to restore me to health again, then I would gladly go again to the station where I got sick; for I do not repine at all at my having been placed at that unwholesome spot. I would rejoice to make known to the people the loving-kindness of the Lord; but I would wish rather to lay aside the body of sin, and serve the Lord above.'

"One concern was still upon his heart. He feared that he had displeased Mr. Rhenius, when sick in Pallamcottah, by not applying a blister, after Mr. Rhenius had shown much concern for his health. He had a natural antipathy against such European means, (this is common among natives, especially against surgical operations,) and was unable to overcome it: he begged me, therefore, very earnestly, to speak with Mr. Rhenius, and to request his indulgence in this instance: I assured him of it, and then we had a parting prayer, after I had read a portion of scripture to him. Thus I parted with him for ever in this world, under very delightful feelings, in the good hope, through grace, to meet with him again in brighter realms above."

Titus, the brother of Stephen, thus writes, on the 24th of August, of the departure of Stephen to his eternal rest:—

"This day, my elder brother, Stephen, died joyfully, believing in the Lord. A few days before

that, when his wife and other friends were very sorry and weeping, he said, 'You need not sorrow and weep for me; here, in this world, is not my place of rest. God has not made us for this world. Will you not send me away with joy, but with grief? Will you hinder and grieve me, and not leave me to pray to my Saviour, who is my trust in this hour of death? O let me alone!' He then lifted up his eyes to heaven, and prayed. He spoke many other such words. On the day of his death, I asked him whether he would not take medicine. He replied, 'I shall shortly depart: here I need no medicine:' he then prayed again. When the hour of death approached, it was as if he saw the glory of heaven; and then he called the people of the house, who were doing some business, saying, 'Do you still do business? Come! I am going! Be you waiting! O my brother, my brother, my brother!' Then, folding his hands and lifting up his eyes once more to heaven, he fell asleep. Even the heathen round about were affected and astonished at his manner of dying, such as they had never before witnessed."

Mr. Deerr, on visiting Culna from Burdwan, in May of last year, thus speaks of a wicked plan for the ruin of the native congregation there :—

"My first care was, to learn the state of the little christian congregation. An old meddling brahmin, who is always distinguished for busy-bodying, brought many charges against them. 'Sir,' he said, 'your christians do not keep the commandments of God.' 'I hope then,' I replied, 'that you will.' 'I am, as yet,' he said, 'a devil, and pass for one, but these have been baptized. If they are not better than I, then they are worse.

Your christians do not keep the sabbath-day; I am always on the watch for your work, and went, these three Sundays, and never found them praying. They also have themselves shaved by heathen barbers: they make marks on their foreheads; instead of reading the gospel, they read the poorans. They do not preach the gospel in the streets and in the markets. What have they been baptized for? And not only this,' said the accuser, 'but they were going to do still worse, had I not prevented them: they were on the point of making an application to the venerable archdeacon to obtain the thousand rupees which you had received for the baptism.'"

"Having heard all this quietly, I had all the christians and the accuser brought together, and was happy to find that the whole was unfounded, and the work of some ill-inclined men, in order to avenge themselves on the pundit, because he gave me notice of their negligence in the schools. The accusation of making marks on their foreheads the old meddling brahmin shifted over in this way, that they had them before their baptism: of reading the poorans, he could not prove more than that he saw one lying in the room: as to prayers, the christians told him, 'We do not pray for show; come at our appointed hour, and you will see that we do pray:' and as to the application for money, the christians said, 'We never knew that there was money to be given at baptism;' and some of them proved to his face, that he was the very man who insinuated this idea to their mother. 'Pray,' said they, 'would our ignorant mother ever have known any thing about getting money? Did you not say, "I am the man who am admitted to gentlemen: I

was called to the venerable gentlemen," archdeacon Corrie, "in his budgerow." Do but what I say, and I will procure four hundred rupees for you; for Padre Deerr keeps this all secret from you, and keeps the money for himself.' The accuser had nothing to answer to this, but went away in anger, and said, 'I shall mind you!' The ill-inclined men had evidently laid a plan for the ruin of the christians."

Having spent several days in a satisfactory examination of the schools, Mr. Deerr writes:—

"Five persons came, and begged to be added to the congregation by baptism. One of them is a young man of about twenty-six years of age: his former European master gave very good testimonies to his character. The man stated, that the love and friendship which he enjoyed from the christians here, was the first means of his thinking about christianity. Another, rather an aged man, seems to have been guided more by the example of others, than by his own knowledge; for, when I asked for his reason for wishing baptism, he said, 'I have hitherto worshipped Kalee, Doorga, &c. and for no good: now I am come to worship you:' on my manifesting abhorrence at such an expression, the christians sitting by said, 'It means nothing more, than that he wishes to become your disciple; for thus the Bengalees speak, when they become the disciples of a gooroo:' the adoration, however, paid to a gooroo approaches very near to worship. Another candidate is the wife of one of the young christians; and the remaining two are a widow and her son. A brahmin, and two more relatives to the christians here, wished also to be baptized, but the connexions of these two

persons prevented me from going to give them instruction or their coming to me. I therefore left this task to their relatives, the christians here. Another man, from Dhatregrum, came and asked for baptism: he had got information of the gospel from the pundit there: I could see no ground for suspecting this man, that he had been guided by any worldly interest. It must be a painful reflection that so little labour is devoted to this populous region; for the portion of time which I can appropriate to that place is not at all adequate to its wants."

On Mr. Deerr's return to Burdwan, he writes from that place in the beginning of July:

"Three candidates came over from Culna; and renewed, with great urgency, their application for baptism: but I thought it proper to delay their admission. That town being, in many respects, another Corinth, and two of them being young widows, I was afraid to receive them; particularly as the world often judges unreasonably, and casts all the blame of any inconsistency in the converts either on the missionary or his work. Culna is a place at which all kind of people stop, on account of which more precaution will be necessary. The old meddling brahmin, whom I have mentioned, is, in that respect, a very mischievous man; his tongue is like a two-edged sword: it will be necessary that I send him away."

Out of the candidates which have been mentioned, Mr. Deerr admitted some to baptism: he writes on the 15th of July—

"Six persons have been added to the small congregation at Culna. One of them is a young man who had been in the service of an European

gentleman; and the others, a man, with his wife and one child, and a widow and her son. I could no longer refuse their request for baptism. 'We have lived,' they said, 'hitherto without God, and we are without hope.' They begged me, repeatedly, not to refuse the means of obtaining pardon of sin, by embracing the Saviour Jesus Christ: their hearts seemed always open to instruction, and eager to receive every word that was told them."

CHAPTER XIII.

General Baptist Missionary Society.—Orissa.—Persevering Opposition.—Evening at Juggernaut.—Cruel Mockery.—Effect of a Tract on the Ten Commandments.—A Gooroo.—Interesting Visit.—Worship of Juggernaut.—Ravages of the Cholera.—Native Preaching.—Schools.—Present Scenes and future Prospects of Orissa.—Origin of the American Board of Commissioners for Foreign Missions.—Bombay.—Royal Wedding.—Encouraging Facts.—Effect of past Labours.—Scottish Missionary Society.—Stedfastness of Converts.—Roman Catholic Vicar, a Candidate for Communion.—Baptism of a Child.—A Sadhoo.—Importance of Devotedness to God.

The agents of the General Baptist Missionary Society have made a stand for the cause of truth and righteousness in Orissa. One of them, the Rev. Mr. Bampton, has often been assailed by abuse, but perhaps few instances of persevering

opposition exceed what he encountered on one occasion. "With an awkward man or two," he remarks, "I was this evening driven to the alternative of following them wherever they chose to lead me by their questions, and then hearing very offensive remarks made on my replies, or else to be determined not to be diverted from some one point, and I chose the latter: but they had their revenge, by shewing me, that, if I would not go their way, I should not be permitted to go my own. I sat down to read to myself, in hopes of tiring out some of the worst; but they annoyed me, by one and another coming and reading aloud a word or two at a time from the testament in my hand. I then walked backward and forward a few paces, and attempted to keep up my spirits by singing: in this the children mocked me; and several sly attempts were made, I believe, when my back was turned, to drive the cattle upon me. The consequence of the whole was, that I did very little during the evening: but I kept my post as usual, till it was almost dark: and I am glad that I did; for I think if they could, by insults, make us move sooner than we intended, they would absolutely hunt us up and down the town till they drove us home."

In another communication, he says, "I do not wonder at a spirit of opposition showing itself, for, besides what Abraham (an assistant) does, the people have what English preachers would call four or six short sermons a day in different parts of the "holy town"; so that, as my pundit once said, they have nothing but Yesov Kreest, Yesov Kreest!"

Sometimes the missionaries were assailed with

the most opprobrious epithets, and they mention having retired "amidst the shouts and hisses of the multitude, and a shower of dust and broken pots."

From the pen of one there is an affecting description of the close of a day near the temple of Juggernaut. "The shades of evening are now prevailing, the sun is sinking in the western waters, and leaving me in darkness. A feeling of deep horror, that I cannot suppress, steals across my mind, and irresistibly drives me away. The jackalls are leaving their jungles, and repairing hither for their nightly repast; the eagles are flying to the neighbouring trees for the night, filled with the flesh of man; the din of idol poojah assails my ears from every direction, and the work of blasphemy now commences."

On one occasion, Mr. Bampton writes: "This has been one of the worst nights I ever endured. Mockery! mockery! cruel mockery! almost unbearable. I talked for awhile, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came, with a hell-hardened countenance, and that peculiar constant laugh which I can hardly bear. The burden of his cry was, 'Juggernaut is the foundation! Juggernaut is completely God! Victory to Juggernaut!" He clapped his hands—he shouted—he laughed; and induced the rest, or a great part of them, to do the same. On the ground of reason, I fear no one; and rage I can commonly bear very well: but these everlasting laughing buffoons are nearly too much for me. It is my one great care, that, amidst a reviling, laughing, shouting crowd, I do not seem abashed."

A formidable and distressing obstacle to the spread of the gospel, has been the tax levied on pilgrims at the gate of the temple, which has been partly appropriated to the support of its idolatrous worship; and hence, in the view of the Hindoo, the government of India has supported this Moloch of the East. It must be gratifying to every christian mind, to learn that orders have been recently issued for the abolition of the pilgrim tax.

A tract, containing the ten commandants, seems to have arrested the attention of many, more especially that of a man, who, like many others in India, is a gooroo, or spiritual guide. An interesting conference with him is thus described. "On our arrival, we found some coarse cloths spread on the ground, beneath a wide spreading tree. Several of the disciples and villagers were assembled. The man soon made his appearance, and a striking one it was; he appeared to be about fifty years of age, rather below the middle stature, and inclining to corpulency: round his waist he wore an iron chain, to which was attached a small piece of cloth, which passed through the legs and fastened or tucked up behind: over his shoulders was thrown his mantle, and his head was quite bare and shaved close. On approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead: we, of course, did not let him remain long in that position; but raising him up, saluted him in return, in our European style, by a shake of the hand. He expressed himself much pleased by our visiting him. Our conversation soon turned upon religion; but although it appeared that the old man could not read, yet, we were frequently surprised at the

correct scriptural knowledge which he possessed on many subjects: a brahmin, it seems, had read over to him attentively the books he had received from the missionaries, and, by the help of a strong mind and a retentive memory, the old man had acquired much information. Although we found he was in error on several important points of doctrine, yet, the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. He often referred to the ten commandments which were his standard. In referring to the death of Christ, he illustrated it, by supposing the case of a criminal condemned to die, for whom another offers himself as a substitute: in speaking of the folly of the distinctions of caste, he pointed first to some clothes of a bearer in one place which were spread out to dry; in another place, to some clothes belonging to other castes; and lastly, to some clothes of those of the lowest caste, and said they would be defiled if they touched each other; but, pointing to the sun, said, that it dried them all."

Another missionary says, he thus remarked on the New Testament: "The gooroo said to his disciples, 'My children! there is truth, and there is great truth.' This is the great truth. There are gifts of rice, of clothing, and of wisdom: this is wisdom, the highest gift. Rice decays, clothing perishes, but wisdom never dies. Take this, my children; and let this be your guide: all the silver and gold in the world cannot purchase this.'

"To the residence of this man, our way was through a rocky wilderness covered with jungle; but we here and there observed a beautiful flower, a true picture of the moral world in heathen lands!

Among the millions of idolaters, there is here and there a disciple of Jesus; but when shall the wilderness become like the garden of the Lord, full of flowers with here and there a weed!"

The subsequent circumstances of the gooroo and his disciples cherished the hopes which had then been awakened. Eight or ten have repeatedly visited the missionaries for instruction; and their views of christianity and of their own idolatrous system are exceedingly improved. They have diligently read the scriptures and other religious books; the majority of them have devoted the Lord's day to spiritual instruction; many of their heathenish customs are laid aside, and christian practices substituted. They once thought themselves a part of God; now they acknowledge themselves sinners against him, and liable to punishment. They offered idolatrous sacrifices, especially to fire; these have ceased; and the stir which they have made and are continuing to make, is producing a very wide and strong impression in the part of the province which they inhabit. As for the gooroo, his caste is violated, his beads are broken off, his chain is cast aside, and he sits clothed in white raiment, and in his right mind.

Another pleasing incident may be given. "As I was sitting in my study," says a missionary, "a pleasing native youth brought me a letter, written on the tali leaf, from an Oreah brahmin, who lives about twenty miles off, and which was to the following effect: A year since, I received one of your books; I have read it, and approve it, and have taught it to my own children, and to those under my care. But I have many children, and only this

one book: I pray you, therefore, with my salaam, that you will send me five gospels and ten tracts, and let them contain much about Jesus Christ." His wishes were accordingly gratified.

It appears that several other books had found their way to the village, and had created great inquiry; and that many others were desirous of obtaining books, and further instructions in the new religion. A number of brahmins' sons learned the gospel as a part of their daily work, the brahmin having obtained a New Testament, and introduced it into his school for the instruction of the children.

The description given by Mr. Sutton, of what he witnessed on one occasion, is striking and appalling. Approaching the cars when a storm was commencing, he observes:—

"Just as I came up within sight of them, the storm came on violently: the thunder roared, the lightning flashed, and the rain poured down in torrents. In about an hour, the storm subsided: the scattered multitude, which dispersed in every direction at the coming of the storm, again assembled at the deafening sound of the tom-toms, and the discordant clanging of the barbarous trumpets.

"Here I beheld a promiscuous multitude prostrate before the all-commanding mahamah (glory) of Juggernaut; unrestrained by the mud or even the water, though knee deep, which the soaking storm had left. There, was seen a zealous mother bowing down her infant's head before the idol, and thus early initiating her tender offspring into the degradation of idolatry. In another place, was a group of men, women, and children; bowing

down with profound reverence, so that they might touch with their foreheads the ropes of the different cars; and in some conspicuous spot, a devotee, eager to distinguish himself, advancing with clasped hands and steady eye to the idol, till a clear space being afforded him, he threw himself flat on his face and worshipped: he lay a few moments; then, half raising himself, he stretched forth his hands towards the idol, muttered a vain repetition, and then prostrated himself afresh before his god.

"But suddenly the scene changed! A shout was heard; a body, of perhaps two thousand men, armed with sticks and boughs, rushed towards the cars. A louder shout was heard; the people seized the huge ropes, the clanging of the instruments sounded with a more vehement peal, and the car moved on: but it moved with a tardy pace; and to animate the draggers of the ponderous vehicle, one of Juggernaut's adorers stepped forward at the extreme front of the car, and practised licentious gestures, and then exerted his stentorian lungs in expressions as abominable: again he turned towards the god and repeated his abominations: the god was pleased; the draggers were fired with fresh zeal, and the enormous load 'grated harsh thunder,' as it rolled on its sixteen wheels, but they ran foul of a house, and crushed the falling ruins. They still proceeded; women and men of all descriptions and castes uniting to drag the ponderous wain. Presently, two miserable wretches were seen; one with his shattered arm, and another with his writhing back, bleeding and torn by the destructive car, but whether accidentally or intentionally, I know not. 'All seems infernal

revelry; the wretches who utter forth their obscenity, the wonder-gazing mob with their vociferations, the crowds of women with their jarring hoot, the indescribable noise of the harsh-sounding instruments, the gay colours and long streamers of the cars, the ugly shape and great-staring eyes of the idols, the mad enthusiasm of the vast multitude, and a thousand things which can scarce be described, all tend to impress one with the idea of a holiday in hell, with its blaspheming monarch led in triumph through his fallen associates.'"

At the anniversary in 1829, though not so numerously attended as in some years, the ravages of disease and death were terrific. Mr. Lacey writes:—

"5th.—This morning I passed round on both sides the street visiting the sick; many of those to whom I administered last evening were gone; alas, gone! and their carcases presented horrid sights. The grin of death still sat on their countenances; some had kicked off their clothes in dying, and were lying naked; but who cared about these things? I could see nobody concerned or moved, beside myself. 'Sa gola, o sa bhe gola,' (that is gone, and that also is gone!) said my bearer, as we passed along. Found a great many new cases, which have crept towards the sides of the street during the night; five cases which I attended last night I found had overgot the complaint; they are, however, extremely weak and helpless; good attention, and a little comfortable accommodation, would quite recover them. They are suffering extreme thirst, and there is too much reason to fear that the imprudence of their attendants will kill them, for the complaint immediately returns

on their taking cold raw water, and they have not firmness enough to deny them. I soon disposed of all my medicine, and, had it been otherwise, to attempt to relieve all was quite hopeless. The poor parents, or other relations surrounded me, flat on the ground, one crying out, 'See my son in such a place,' or, 'See my brother, or companion, in such a place,' and it was difficult to get forward; I tore myself from among them. Some cases which I saw were so far gone that we made no effort to save them; we gave to the cases which were the strongest and best attended, and so the most likely to be benefited.

"We had the Lord's Supper this evening with Gunga Dhor, and afterwards talked with great delight on God's love, eternal life, and on seeing Christ in heaven. I asked Gunga what he thought he should say to the Saviour when he first saw him in heaven. He said he should not be able to say any thing. This will be the case, till strengthened by our Lord, to offer our praises for his redeeming love. In our own strength what could we do more than fall at his feet in silent adoration and praise.

"8th.—Set out for Cuttack at nine o'clock this morning, but, owing to hinderances from bearers, at several stages, and bad roads, I did not reach Cuttack before eleven o'clock at night. The dead were very numerous on the road, and particularly at the different villages and resting-places. Some were partly consumed, but mostly the bodies were whole, except that they had lost their eyes, which the crows pick out almost as soon as the victim's life goes. Some lay dead under their clothes, having covered themselves up while ill, and had

died in that condition. The stench from some old carcases was intolerable; they had fallen on or just off the road, and who would carry them away? I was obliged to ride my horse the first two stages, and by this means got by the nuisance as quick as possible."

Mr. Lacey writes in his annual statement:

"Gunga Dhor has preached among the people through the year without interruption. He has frequently been engaged two or three times in the day. The places of preaching are the same as last year, except that Gunga, in going to and fro, has stood and proclaimed the Saviour in other parts of the town. Besides town preaching, several festivals have been attended, when the gospel has been widely made known; and Gunga Dhor has several times made short tours through the villages and towns around his late residence. These journeys have commonly occupied from six to eight days, and as the villages were situated very near each other, three or four were visited in one day. Our native brother, as a christian, gives us great satisfaction; and, as a preacher, he has greatly improved, and is a labourer for whom our best thanks are due to the Lord of the harvest. The fervency and affection of his address are very particular, and the clearness and force with which he states and defends divine truth, and combats idolatry and sin, very commonly silence the most stubborn and ill-disposed objectors. These affectionate addresses come from a heart overflowing with pity for his perishing fellow-countrymen; for he knows their depravity, the impotence and imposition of the saviours they trust, and their disregard for their eternal welfare, better than most are able

to imagine who have not been, as he has, an idolatrous Hindoo with them. The effect of preaching the gospel is wide and deep, and such as could not have been effected by any other means, and proves the wisdom of the Saviour's commission, "Go ye, therefore, into all the world and preach (as a crier) the gospel to every creature." The effect of bazaar preaching, however, which is most apparent to me, is a more correct idea of the gospel, and is evinced by questions more pertinent and gratifying than the people have heretofore asked. It is much more pleasing and satisfactory to be asked, 'Why did Jesus Christ endure such pain?' than 'What form is God?' or 'What colour is Jesus Christ?' The effect on some occasions is such as leads us to expect that good will now result; yet such is the hard-heartedness of the people, and such the obstacles to their first approach towards christianity, that our hopes are disappointed. This leads us to feel our need of Divine influences, and that in a more than ordinary degree. From our own experience there is reason to think that we are ordinarily favoured with a degree of Divine influence which would produce good among hearers professedly christians, but among Hindoos there are very extraordinary obstacles to be overcome, and therefore extraordinary influences are requisite."

By recent efforts the brethren have gathered a few more of the first-fruits of Orissa to God; and, besides rejoicing over those who have broken caste, and renounced all for Christ, have witnessed in other minds, indications that the power of the gospel is felt, that the leaven of that gospel, though, for a while, hidden from those who put it into the

mass, is exerting its influence. As to the schools at Cuttack, Mr. Lacey says:

"Of these there are seven, containing upwards of three hundred children. Of these about one hundred read the scriptures, 'The History of Christ,' 'Jewel Mine of Salvation,' 'The Conversation between Father and Son,' 'The Essence of the Bible,' and the Catechisms. Many of these have committed all these tracts to memory, and, from time to time, repeat different parts of them. They have generally a very pleasing and correct knowledge of the doctrines and precepts of the gospel, much more correct than the country-born christian youth in India, and I think generally superior to the same class of youth in England. There are few important questions which they cannot answer. Another class of these children read the 'Conversations between Father and Son,' and the 'Catechism,' preparatory to being introduced to the first class: of these there are about eighty or ninety. The remainder are writers on the ground. There are a very few girls among this number, but they are small, and always leave school before they have obtained any good instruction. On a Lord's day the larger boys are brought by their masters to the mission bungalow, to our Oriya worship, which, from the books they read, and the instruction they receive, they very well understand, and we have good reason to expect they will be profited. This plan also introduces a proper regard for the Lord's day; instead of running about the streets and fields in play, they attend the worship of God. Several of the elder boys have left school, for the purpose of obtaining employment, and others have been taken by us and placed with other masters, to prepare them to

become teachers; which plan, if we can succeed, will be a great advantage to our schools, as the class of men we are obliged now to employ, often leave their work to beg, whereas the other will not be able to do so, being of a different class of the people."

Respecting the English school at Cuttack, the missionary at the station furnishes some pleasing information.

In reference to the present scenes and future prospects of Orissa, Mr. Sutton says:—"Wherever I turn my eyes, the mouldering skeletons, and the half-devoured carcases of Juggernaut's deluded worshippers, harrow up my feelings. And here, thought I, for thousands of years, have these scenes of death and abomination insulted the Majesty of heaven, and called for the curse of the Almighty on these idolatries! I could not help exclaiming, How long, Lord! O how long, ere the power of the wicked one is subdued! ere in the place where Satan's seat is, the true worshippers shall worship thee, who art a spirit, in spirit and in truth! Now, alas! I turn with a sickening heart to the multitudes who are flocking by me to get a sight of these images of wood; and now they pass by me, full of the damnable persuasion that a sight of their adored block has taken away every sin! Another and another crowd follows, in endless succession, and still there are more to come. And now they have to retrace the same weary steps! Without money, without clothes, and almost exhausted with fatigue, few will hail again the place that gave them birth: for them no home will smile, no wife or children welcome their return. But what is this to them! They obeyed Juggernaut's pleasure in coming to see him; and

now, if it is his will, they will die and go to heaven. Such is their languago. I feel a blush for christians overspread my countenance while I write. Can idolaters thus sacrifice every comfort, and even life itself, to enter on a long and dreary pilgrimage, to obey the imaginary pleasure of their idol; and shall christians, with their infinitely more glorious prospects and unspeakable obligations, be backward in the service of their God and Saviour, and think any little sacrifice too great? Away with such a spirit! Be but half as zealous as these idolaters, and these pilgrimages shall soon cease, these proud towers crumble into dust, and the blessings of redeeming love enrich deluded India."

In the year 1808, several pious young men, members of William's College in America, became affected by the state of the heathen. At length one of them ventured to disclose his feelings to an intimate fellow-student, when he learned, to his surprise and joy, that his friend had been led to contemplate the same subject with deep and painful interest. It was soon discovered that others breathed the same spirit, and after much deliberation and prayer, they resolved to go and preach "the unsearchable riches of Christ," to some part of the gentile world, whenever they should have completed their collegiate and theological course. From this circumstance arose the "Board of Commissioners for Foreign Missions."

One of these devoted young men was Mr. Newell, whose excellent wife died on her passage from Calcutta to the Isle of France.*

India was regarded by the American board with

* See her Life, No. 81, Christian Biography.

the deepest interest, and when some of their missionaries first landed in Bombay, the natives had never heard the gospel preached in their own tongue. No part of the scriptures had been translated. Nothing had been done to attract attention to christianity. Indeed, without a knowledge of the language; without books, or printing press, or schools; without a chapel; without the countenance of government, and wholly unknown to the native population; when they contemplated the structure of society, so artificial and so connected with the idolatrous systems of religion; and also the laws of India, which made the forfeiture of property the penalty for renouncing Hindooism, or Islamism; they must have regarded the visible results of their labours as certainly remote. And so they did. But the note of preparation was heard immediately on their arrival. At length the language was acquired, the New Testament and some portions of the Old were translated and printed; books for elementary instruction, and tracts of various descriptions were published; schools were established; a chapel was built in the centre of Bombay, and regularly opened for christian worship; the markets and public places were frequented for conversation and preaching, and numerous journies were taken.

In one of these excursions, Mr. Hall visited Rawadunda, where he was informed there was to be a royal wedding. On a previous occasion he had become acquainted with a military officer of the king of Callaba, by whom he sent a copy of the gospel of Matthew to the king, with his salutation, saying, that if he should come into that region again, he should request an interview with

his majesty. Mr. Hall accepted an invitation to the wedding from his military friend, with the ardent hope that God would favour him with an opportunity to introduce the gospel into that heathen kingdom. The young king, whose nuptials were to be celebrated, was only thirteen years of age, and the bride elect was no more than seven or eight. The king's father had been dead many years, and a brahmin had managed all the affairs of the government, as regent. To the latter Mr. Hall was introduced by the officer, before a large company of the chief men, both civil and military, beside brahmins and multitudes of common people. In the view of this assemblage he presented some books, which were kindly received. In the grand procession he was placed at the right hand of the regent, with whom he had many interesting conversations on religious subjects.

In his last interview, Mr. Hall found that his books had been perused with attention, and that the regent had spent much time in reading them to his aged father. When Mr. H. requested permission to establish schools, he related what the missionaries had attempted to do, and their success; his statement was heard with apparent pleasure, the request was granted, and the next day two schools were commenced not far from the palace.

Other encouraging facts occurred to cheer the hearts of the missionaries. Among the books and tracts widely dispersed in the interior, were many copies of the gospels. A copy of those of Mark and Luke being found in some rubbish by an English officer, he gave them to a native, who lent them to an idolator belonging to the regiment; and they proved the means of convincing

him of the folly and sin of heathenism. A brahmin, also, had his mind so much exercised by reading a christian book, that he rose early one morning, and took down his household god, which he had daily worshipped for thirty years, carried it to a pond and threw it in. As the poor, helpless god sank to the bottom, he was more powerfully impressed than before with the absurdity and wickedness of rendering it homage. When his family arose, and found the god was missing, fear and consternation seized on every mind; but he boldly declared what he had done, and went in search of a missionary, that he might obtain further instruction.

An extract from the journal of Mr. Stone will furnish an instance of the effect produced on a heathen child in a mission school. The missionary who established and superintended it died long since; the children of the school were dispersed; no one knew that any salutary impression had been produced; all, indeed, seemed lost. But God watched the seed that was sown, and long after the hand that sowed it had rested from its labours, he caused it to spring up, and may yet make it a great tree. How many other instances of this kind there are, (and doubtless there are many,) is known only to God.

" A young man who called on me yesterday, and to whom I gave books, called again, bringing his books with him. I inquired if he had read them; he said he had read the tract on " the wrath to come," and some parts of Matthew. I inquired what he thought of the instruction they gave. He replied, that it appeared to him very good. This almost every native will acknowledge

on being asked. I questioned him further on what he had read, and found that he had read the book very attentively. On inquiring where his lodgings were, he said that he lived in the Hindoo temple, and ate with the priests of the temple, as he has no friend in Bombay, nor any money to procure his food. On finding that he had obtained considerable knowledge of christianity, I inquired respecting his parents. He said that they were dead, and that they lived at Tannah. I asked where he learned to read; he said at Tannah. I asked if he knew Mr. Nichols; he said, "Yes, he taught me to read and write. I was a little boy; my parents very poor; so the very good Mr. Nichols asked me to come to his house with other poor boys, and he would teach me to read: so I went, and he taught me to write on a slate, and gave me some pice to get me some rice to eat." Hence it appears, that, under Mr. Nichols' roof, the foundation of this young man's education was laid, which is superior to that of most natives. Very few natives read so well as he does, and still fewer read so understandingly. No doubt Mr. Nichols prayed much for him, and perhaps, in answer to his prayers, he has been, in the providence of God, directed to Bombay, to receive further christian instruction. He is very desirous of obtaining some employment to support himself, so as not to be obliged to live on the offerings made to the priests of the pagan temples."

The Scottish Missionary Society have also some agents in India. The following are a few extracts from some of their recent communications:—

In a letter from Bombay, in 1831, Mr. Wilson says:—

"You will be happy to learn that the Hindoos, whom I lately admitted into the church, remain steady in the christian profession. Two of them have been a good deal persecuted; and Heerchund, the merchant, had almost lost his life by poison administered by the people of his caste. It was asserted that his mother had died of grief on hearing of his conversion; and he returned to Kutch to investigate the matter. I have lately received some very pleasing letters from him; and I expect him soon to return, to prosecute his studies, to which he devoted himself with steadiness. He has circulated about six hundred gospels and tracts in his native country; and he says that the people are anxious to see me. The Weishyu is employed in the mission at Hurnee, and Messrs. Mitchell and Nesbit give favourable accounts of him. The woman appears to be growing both in knowledge and grace.

"One of the candidates for admission into our communion, is the Rev. Mannel Piedade, a Roman catholic vicar. He lately came to Bombay, and offered his services to our mission. I wrote out a full statement of his case to the corresponding committee, and recommended their placing him under me on probation. They agreed to my proposal. He is now studying with me, and learning English. He knows several languages which are in a greater or less degree spoken in Bombay; and, if God give him grace, I doubt not, from what I have seen of him, that he will prove an efficient assistant in the mission. Several of the parents of the children attending one of the Portuguese schools, appear to adhere to him. He is a young man of twenty-seven years of age. He studied Latin and theology at Goa. He has been

in China as a visiting missionary; and he once spent a year in Bombay in that capacity."

"When at Poonah, I baptized the son of Ramu Chundru. The fear of offending his heathen friends, and the opposition of his wife, had for many months exercised an improper influence over him. Before we set out on the tour, I informed him that a term of our communion was a readiness on the part of every professing christian parent to devote his offspring to the Lord. He acted upon the information which he received; but it was exceedingly painful for Mr. Stevenson and myself, to observe that the mother forcibly prevented the father from taking the child into his own arms, and burst into tears, when, at his request, it was devoted to the only living and true God. Ramu Chundru's relatives have been a great impediment to his improvement; and I fear that, on account of them, he has, on more than one occasion, failed to confess Christ before men. He has hitherto proved the most difficult part of my charge in Bombay; and he has yet to learn those habits of regularity and application, which are essentially necessary to the profitable direction of his undoubted talents and learning.

"Among the native heathen and Mohammedan population," says Mr. Stevenson, "we have seen but little fruit of our labours. One Mohammedan, indeed, applied for baptism, but did not evidence seriousness enough to warrant his admission, and one heathen, whom I shall immediately mention, has been baptized. Besides devoting a portion of the afternoon of every day to going out among the people and declaring the gospel, I have undertaken two pretty extensive

tours for the spreading abroad the knowledge of Divine truth. The former was to Nasuk in conjunction with Mr. Wilson and Mr. Farrar, of the Church Missionary Society. The other I undertook, in the hot season, alone, to Akulcote, by the way of Punderpoor. In all, I went a circuit of about three hundred and fifty miles, from leaving Poonah, till I returned again. As this tour was undertaken about the middle of May, and the weather was then very hot, the plan I adopted, was to go out once to the market-place, converse a short time with any individuals I met, distribute a very few tracts, and then return to my lodging-place, telling those who wanted farther information concerning the subject of christianity, to come there, and also to tell their friends to come along with them. In this way, I was saved exposure to the heat, and had always large audiences. Punderpoor is a famous place of Hindoo pilgrimage, and may probably contain twenty or thirty thousand inhabitants. I met with some learned men there who gave up all defence of idolatry. This, however, is not very unusual. The strongest defenders of idolatry, are those who have felt the power of the evidences of christianity. I saw there also a sadhoo who had seated himself in the open air, exposed to all the intense heats, and scorching winds of the season. He had a ling before him, and over it a kind of coarse frame work to support a pitcher of water. In the pitcher, a hole was perforated sufficient to admit a straw, along which the water descended, and dropped on the head of the ling, the emblem of Shiwa their great god. I asked the meaning of this apparatus. The sadhoo pleaded ignorance and custom. I

knew, however, the meaning to be, that while the god in the three hot months needed water to be put on his head, to keep him cool, the sadhoo could bear the heat without it. A christian or a European, may accuse me of calumny, for ascribing such blasphemy even to a Hindoo; but it is a fixed and acknowledged principle of the Hindoo religion, that a sadhoo is greater than any of the gods they worship, and while he continues seated, every one who comes near him, touches his feet with his own head, before he sits down or speaks in his presence. At Akulcote I was regularly challenged by the brahmins, and we had a long disputation in the house of a gentleman, with whom I staid the two days I was there. The effect of this was, that two brahmin disputants took refuge in scepticism, and declared all things in religion doubtful. This is the creed of all thinking Hindoos. In the smaller villages, I had many opportunities of declaring the unity and spirituality of God, and the grace of Christ the great Prophet and Priest of the world. I distributed several hundreds of tracts, and portions of the scriptures, in all about three bullocks' load, during the month I was from home on this tour. The work to me was most pleasant; generally speaking, all were ready to hear; few made any objections, and even then the objections were candidly put forth. May the Lord grant that his word may make its way into many of the hearts of those who heard it!"

For some years past, the Wesleyan Missionary Society has been engaged in an assault on this portion of the kingdom of darkness. Societies have been raised from the native population; schools

have produced considerable good; and the visits of the missionaries to various places, where they have employed themselves in preaching the gospel, in conversation, and in circulating the scriptures and religious tracts, have, at times, produced great impression. Many of their hearers have renounced idolatry, while a still greater number have been led to put the important question, 'What is truth?' Thus, a part of the good seed has sprung up; the rest is left to the blessing of Heaven.

The master, with an assistant, placed over the principal school at Madras, was reclaimed from the errors of Roman catholicism. His father is a headman, and all his relations are of the catholic persuasion; they count it a singular misfortune that he should have opposed his judgment to the priest's commands of implicit obedience. He is a vigorous and active man, and takes great pains in conveying light to his former people, by putting the sacred scriptures into their hands.

In a communication from the Rev. Mr. England, of Bangalore, he remarks: "An encouraging circumstance recently occurred. A whole family came to me, requesting to be baptized. On inquiring into the reasons which induced them to make the request, the mother and daughter informed me that a poor old native woman, who had lived with an European soldier's wife at Trichinopoly and Arcot, had taken great pains to instruct them; and that the conviction of the folly and wickedness of heathenism, and the truth and excellence of the gospel, induced them to take the step they had. Such is the ignorance of the people in general, and of the women in particular, that it was with great difficulty I could obtain the above statement. I

gave them the First Catechism, in Tamul, to learn; for, though they cannot read themselves, they can get their little boy, who is in my bazaar school, to read it to them. I have also just received intelligence of the probability of obtaining a place for divine service, at a village, a short distance from the cantonment, called Alsoor, inhabited wholly by wealthy natives of caste, speaking the Tamul language."

Another missionary says, "The English, Teloogoo, and Tamul school, at Bangalore, is a most important auxiliary. The sons of the most respectable natives, not even excepting the sons of brahmins, are scholars. This circumstance, while it inspires the natives in general with confidence to send their children, cannot fail, in the end, to produce a contempt for heathenism; and also authorizes the hope, that, besides creating in their tender minds a strong feeling of attachment to what is external in christianity, it may also, through the Divine blessing, be instrumental to the saving conversion of some who may eventually be qualified and employed by the chief Shepherd as instruments of great usefulness among their countrymen. By means of this school, we have also secured a friendly personal intercourse with the parents of the scholars, which it has been, and still will be, our anxious endeavour to improve to the furtherance of the gospel."

An interesting account is thus given by Mr. England in 1829, of one of the fruits of missionary labour in this part of the earth. "A very painful duty now devolves upon me. I have to inform you of the death of one of my native assistants. His name was Joseph, and of him, for nearly a

twelvemonth in which he was employed in the mission, I can say nothing but good. I never had to reprove him for a fault; and, although not gifted with the highest order of natural talent, his steady deportment, his christian affection, and his fervent zeal for the Lord, made him a valuable and trusty assistant in the noble enterprize of turning the heathen from dumb idols to serve the living God! To his disinterestedness, a virtue totally unknown to a mere Hindoo, I can bear an honourable testimony. For some months he cheerfully discharged the duties of a catechist, without the least pecuniary remuneration: and when a salary was paid him, it was so trifling, that he might have obtained twice the amount by employing his time in any other way. I think there is every encouragement to hope, that he was among the number of those who have been 'called, and chosen, and faithful;' and that his removal from the church militant added another gem to the Redeemer's diadem."

Another extract from the same communication is, in many respects, gratifying: "On reaching Poonamallee, I was informed that a heathen native gentleman, the proprietor of ten or twelve villages, hearing of my intention to visit that place, had, for three successive days, come a distance of several miles, accompanied by two of his sons, to see and converse with me about christianity. On learning this, I immediately sent my respects to the old gentleman, and invited him to the chapel. He soon made his appearance in his carriage, his two sons, remarkably fine youths, accompanying him. I found him a shrewd intelligent man. He expressed his utter abhorrence of idolatry, assuring

me, that he had not, for a number of years, paid homage to an idol. His history contained some very interesting passages, some of which I will relate:—'My father,' said he, 'was officiating priest of a heathen temple, and was considered, in those days, a superior English scholar; and by teaching the English language to wealthy natives, realized a very large fortune. At a very early period, when a mere boy, I was employed by my father to light the lamps in the pagoda, and attend to the various things connected with the idols. I hardly remember the time,' continued he, 'when my mind was not exercised on the folly of idolatry. These things, I thought, were made by the hand of man, can move only by man, and whether treated well or ill, are unconscious of either: Why all this cleaning, anointing, illuminating, &c.? One evening, these considerations so powerfully wrought on my youthful mind, that, instead of placing the idols according to custom, I threw them from their pedestals, and left them with their faces in the dust. My father, on witnessing what I had done, chastised me so severely as to leave me almost dead. I reasoned with him, that if they were not able to get up out of the dust, they were not able to do what I could; and that, instead of being worshipped as gods, they deserved to lie in the dust, where I had thrown them. He was implacable, and vowed to disinherit me, and, as the first step to it, sent me away from his house. He relented on his death-bed, and left me all his wealth.'

"Our conversation continued several hours, and much of that time was devoted to the discussion of the subject of caste, the most important subject in the estimation of a native. He wished tho

christian church to allow the distinction of caste, as a civil institution, in the manner suggested by the late bishop Heber; whose remarks on the subject of caste among christians I put into his hands, and with which he was so well pleased as to take the trouble to copy them. He avowed his firm belief in christianity, as a system revealed by God, and his fixed resolve to embrace it in the face of the world. When warned of the evils of procrastination in an affair of so much moment, and asked why any delay was necessary, he replied, 'I have a large family of grown up children, who can exercise the same privilege of judging for themselves, on the subject of religion, as I have done; I do not, therefore, see that it is my duty to compel them to be christians with myself. I am anxious to see them settled, by marriage, suitably to their rank in society, so that my embracing christianity would not ruin their prospects in life; and then I purpose soliciting, without delay, the ordinance of baptism to be administered to me, and to live and die a christian.' I felt some delicacy to ask a question which arose out of the latter part of the preceding remarks; I however ventured, requesting to know whether he intended to marry his children, male or female, to idolaters. He unhesitatingly, and with considerable animation, replied, 'No, never.' Time for Tamul service having arrived, and the congregation waiting, I reluctantly broke off the conversation, inviting the old gentleman and his sons to stay during the service. They willingly complied, remarking, that as the evening was fast closing, and the road to their village extremely bad, they should not be able to remain until it was ended, which they hoped I should

excuse. When the service was about half concluded, they left the chapel. The whole of our conversation was conducted in the English language, which he spoke with more ease and accuracy than any native I have ever heard. He has a good English library, comprising the English, Roman, and Grecian histories, and of which he is perfect master; illustrating his remarks, in conversation, by references and allusions to the characters and events described in those histories. Altogether he is the most interesting, intelligent, conversable, unprejudiced, and highly civilized native it has been my privilege to see. To convince me of his entire conquest over the prejudices of caste, he joined me in taking refreshment."

Mr. England observes, in 1831, "A native society of fifteen members, an English society of twenty-eight, a society of Indo-Britons, of ten in number, have been almost entirely the fruit which the Divine blessing has given to the last year's labours. Nor does our encouragement arise from the numbers merely; the christian simplicity and fervour which are blended in most of their characters, and the steady and unblamable conduct which they have exhibited, afford pleasing evidence that in assuming the form of godliness they are not destitute of its power."

Mr. Bourne, of Negapatam, May 21, 1831, observes—"Considering the short period these poor villagers have been under our care, their improvement in scripture knowledge, in their outward behaviour, and, in some cases, in correct feelings concerning the necessity of salvation through faith in Christ Jesus, very far surpasses my most sanguine expectations. For the last two

months, Christian, a native catechist, has resided among them; and their rapid improvement in the knowledge of divine things is a satisfactory testimony to his diligent attention to their spiritual welfare, and his earnest solicitude for their establishment in the gospel. No circumstance during my visit afforded me more gratification than to observe the attention which was paid to the day of the Lord. The morning (very different from what it is generally in India) had all the delightful stillness which I have not unfrequently observed on a sabbath morning in England; every implement of labour was laid aside; a general cessation from ordinary business was very perceptible; and, at the appointed hour of worship, all repaired, in clean apparel, to the little thatched school-room, which served us as a temple in which to celebrate the praises of the Most High. Twice during the day, in the morning and in the evening, spiritual sacrifices of prayer and praise were presented to Jehovah; and to these poor outcasts, who are just emerging from 'darkness into marvellous light,' 'the word of truth,' which 'is able to make them wise unto salvation,' was proclaimed."

More recent accounts announce a considerable increase of the means of doing good in India, on the part of the Wesleyan missionaries, and also proofs of enlarged success.

A review of the contents of this volume, will show not only that the necessities of India are indeed appalling, but that much has been accomplished for their mitigation. But how much more requires to be effected? Alas! the duty of christians at home is not yet done; the obligations under which they are placed are not suffi-

ciently felt. To adopt the language of the Rev. Beriah Green, at Vermont, "Thanks be to God, a few—the Lord increase the number a hundred fold—a few have begun to taste 'the luxury of doing good.' Would you hear the story of a plain man of this stamp? All along, his reputation for christian piety had been good and fair—all along he had given what he could conveniently spare, to promote the interests of Zion. It was a pleasant morning in the month of May, when his wife and children were gathered round him to hear a chapter in the bible. It was the 28th of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father, the priest of the domestic circle, spoke out the feelings of his heart, the new emotions which were agitating his bosom, the stedfast resolutions with which his soul was struggling. 'I am,' he said, 'no preacher, I claim no skill in sacred criticism; yet I plainly see, that this last injunction of the Saviour extends its obligation to me. I am bound to do what I can, to bring all nations acquainted with the gospel; to extend to the going down of the sun the limits of the church. Hitherto, I have neither understood nor done my duty. Henceforth, the great object for which I will exert my powers and expend my strength, shall be—bear witness, ye, who hear me speak—the extension and upbuilding of my Saviour's kingdom. Know, my sons and daughters, that henceforth, when you see your father labour and deny himself, it is not that he may add field to field, that he may augment an estate to afford

you the means of sensual gratification when he is dead, to be a bait to lure your souls into a fatal snare. The improvement of your minds, the cultivation of your hearts, is a thing he may not neglect. He is bound to train you up for extensive usefulness in this world, and for happiness in heaven; to exert your own powers, to act well your part on the stage of life. Beyond this my obligations do not extend; beyond this I cannot go. Henceforth, my time, my influence, my substance, are devoted to the cause of Christ; to the interest of the church.' This declaration made, he cast himself down at the mercy-seat, and, with his household, sought in prayer the universal diffusion of christian light. And when the petition, 'Thy kingdom come, thy will be done on earth as it is in heaven,' fell from his lips, they fell as words of weighty import. There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them favour with God." He fulfilled his hallowed resolution—he acted on principle—to do good was his leading object; an object, to which other things were made subservient; in a word, the pages of his history were one continued illustration of the Saviour's words, "It is more blessed to give than to receive." And as the reader admires this signal devotedness, let him remember, that a voice addresses him saying: "Go, and do thou likewise!"

THE END.

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